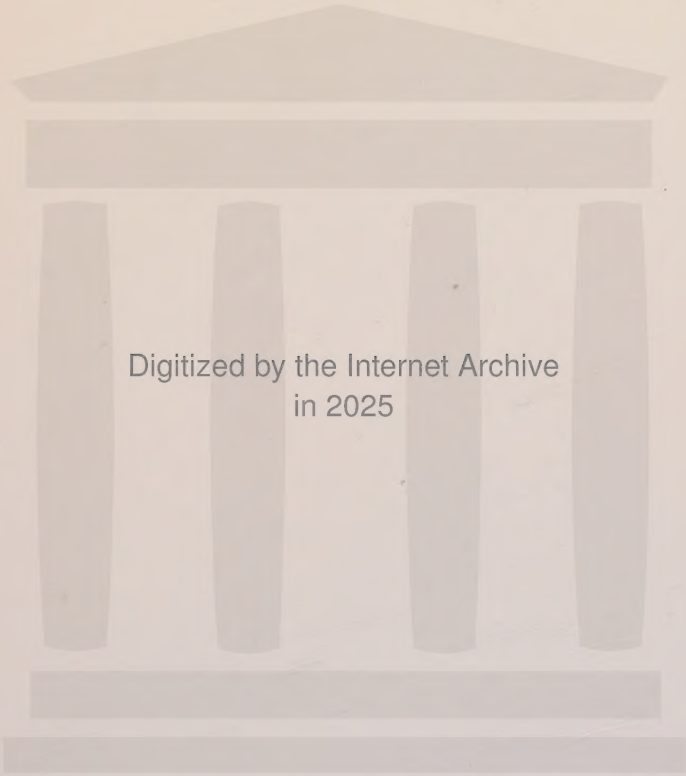
ENCYCLOPAEDIA OF ETIQUETTE

WHAT TO DO
WHAT TO SAY
WHAT TO WRITE
WHAT TO WEAR

A BOOK OF MANNERS FOR EVERYDAY USE

ENCYCLOPÆDIA OF ETIQUETTE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CHURCH DECORATED WITH BRIDAL ARCHES

ENCYCLOPÆDIA OF ETIQUETTE

WHAT TO WRITE WHAT TO WEAR
WHAT TO DO WHAT TO SAY

A BOOK OF
MANNERS FOR EVERYDAY USE

BY

EMILY HOLT

ILLUSTRATED
REVISED AND ENLARGED EDITION

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A NOTE

For the pictures showing floral decorations we are indebted to Charles Thorley; for the illustrations of men's liveries we acknowledge the courtesy of Brooks Brothers and the Cheltenham Press. The photographs of table arrangements and of the proper dress for maids in service were made especially for us and are here reproduced for the first time.

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Chapter *ONE*

Introductions

Form of Introduction

THE simplest method is always the best. *Mrs. Edwards, let me present Mr. Vincent*, is a form properly used on almost any occasion. *Let me make you acquainted with*, is an awkward and now obsolete phrase. In introducing men to women, the woman's name is always spoken first and the gentleman presented to the lady. Very frequently, where a man introduces one of his own sex to a woman, he uses the following as being somewhat more complimentary: *Mrs. Edwards, Mr. Vincent desires to be presented to you.* When asking permission of a lady to bring up and introduce a masculine stranger it is only necessary to say, *Miss Brown, may I present my friend Blank, he is very eager to know you, I hope you have no objections.* On the lady's acquiesence the presentation would then be directly made in the simplest form.

In making a stranger known to a group of guests, a host or hostess, if the new-comer is a woman, would usually say, *Mrs. Edwards, let me present Miss Brown, Miss Dora Brown, Captain Blank, and Doctor Jones.*

But should it be necessary to perform this always rather awkward feat in behalf of a young woman or of a gentleman, the master or mistress of ceremonies may dispense with all superfluous wording and mentioning first the name of the stranger, specify the guests or friends present by their proper titles and surnames—thus: *Miss Edwards, Mrs. Jones, Mrs. Mason, Mr. Mason.*

The mistake must never be made of leading a lady about a room full of guests and introducing her to as many persons as possible. A débutante or youthful member of society may be conducted across a drawing-room or ball-room, in order to be presented to a woman older than herself, some stately dowager or distinguished matron; and when the introduction to be made is of a man to a woman, the man is always taken to the lady.

Where there is a palpable difference in the ages of two women the younger is introduced to the elder—*Mrs. Brown, let me present Mrs. Jones.* An unmarried woman is invariably presented to a matron, unless the spinster is very evidently much the older person. Two matrons between whose ages it would be invidious to draw a distinction may be formally introduced by a mode that holds the balance of deference due them quite even—*Mrs. Thompson, this is Mrs. Brown; Mrs. Brown, Mrs. Thompson.*

In making men known to one another, the distinctions are not so finely drawn. A young man or a bachelor would naturally be presented to a white-haired and venerable gentleman, and a simple citizen to a senator, governor, or judge. Where age and dignities and titles play no part, it is sufficient to say, *Mr. Brown, Mr. Jones.*

Special Introductions

NOT infrequently it happens that a man or woman, for a special reason, desires, and manœuvres, by previous requests on both sides, to bring strangers together through the medium of an introduction. In such a case, the introduction should be accompanied by an expression of gratification, as, for instance: *It gives me great pleasure to present Mr. Brown to you, Mrs. Jones;* or, *This is Mr. Brown, Mrs. Jones; it gives me great pleasure to present him to you.*

Now and then a hostess, when making introductions, can establish an immediate and pleasant understanding between her guests by letting fall some sentence that will give them a clue to one another's identity and interests, as, for example: *Mrs. Brown, let me introduce Professor Stafford, who is just home, like yourself, from a trip round the world;* or, *Miss Cameron, you must know Miss Fordyce, who can tell you all about the art-student life of Paris, in which you are so interested.*

In introducing one's relations less formality is observed than in other cases. Thus: *Mrs. Edwards, I want my sister to know you; Mother, this is Mr. Jones; Miss Hazelton, I don't think my father has yet had the pleasure of meeting you;* or, *Miss Hazelton, my brother asks me to present him, in hopes you have a dance to spare,* are all good modes of making presentations.

Introduce Carefully

IT is the rare man or woman who succeeds in making an introduction effectively. The common fault is to gabble or mumble names in careless haste or foolish embarrassment, thereby leaving the persons

presented in total ignorance of each other's identity and robbing the ceremony of its usefulness and meaning. Deliberation and distinct enunciation are essential to the adequate performance of this very important social rite. It is no disgrace when the name of a guest escapes a host or hostess, and in such case, it is proper to say quietly, *Forgive me, but I cannot recall your name at this moment;* or, *I am very stupid, and at this instant your name escapes me;* and then, having received the required information, to proceed with the introduction.

Acknowledging an Introduction

A WOMAN in her own house invariably extends her hand, when any one is presented to her, saying at the same time in a cordial tone, *Mr.* [or *Mrs.*] *Brown, I am very glad to meet you*, or, *How do you do, Miss Jones; it is a great pleasure to know you.* In other cases it is usually sufficient for a woman to bow politely and repeat the name of the person presented. There are those, though, who follow the less recognized practice of bowing slightly and saying, *How do you, Miss Brown*, or *Mr. Jones*, or whatever the name may be. A young lady, unless she is playing the part of hostess, does not express in words any marked gratification when a gentleman is presented to her; but a man of any age, on being presented to a lady, is required to signify his pleasure by an amiable phrase, such as, *I am very happy to meet you, Miss Brown.*

Shaking Hands

SHE who always offers her hand upon accepting an introduction conveys thereby a sign of cordial welcome of the acquaintance, but in formally fashion-

able society none but hostesses pursue this course. The studied inclination of the head, a very fleeting smile, and a murmur of the name, constitute full recognition of an introduction, in the eyes of many who regard their bearing as the expression of the correctest form and who look upon an offer of hand-shaking as a mark of impulsive provincialism. In a rather crowded drawing-room where, for convenience sake, many introductions are made rapidly, this ceremonious and methodical mode is certainly to be commended; but at other times and seasons it leaves an unpleasant impression of extreme formality, and a woman, whose prerogative it is to take the initiative on this point, will not greatly err in almost unvaryingly offering her hand.

Rising to Receive an Introduction

A HOSTESS invariably rises to accept an introduction to either a man or woman. A woman, while a guest at a ball, dinner, or afternoon tea, does not rise when a man is presented to her; nor when she is one of a group to which a woman is introduced, unless it is one who is somewhat older than herself or a person of distinction, or unless she is seated beside her hostess, who, naturally, rises to greet a new-comer. In all other circumstances, a woman rises to receive an introduction to one of her own sex. It is scarcely necessary to say that a man always stands when any introduction takes place in which he has part, whether the person to whom he is made known is man or woman, old or young.

It is discreet and polite to give attention when a stranger is presented, in order to catch the name; but on failing in this, a woman introduced to a person older

than herself, has a right to ask, gently, *Will you not tell me whom I have the pleasure of meeting, for I was not clever enough to catch your name?* To a person nearer her own age she may say, with less elaboration, *Mrs. Brown called you Miss Jones, did she not?* The same rules apply as well to men.

A guest is not at liberty to refuse recognition of an introduction made by the host or hostess, though the person presented should be an enemy of long standing. It must be presumed that the hostess is ignorant of the true situation, and it is, therefore, no injury to one's dignity to bow politely, as if meeting for the first time a total stranger; and then any further intercourse can be tactfully avoided.

When to Introduce

A HOSTESS is entitled to make all and any introductions she sees fit. Into some parts of America has crept the English custom of letting the roof answer as an introduction, so to speak; for in fashionable London society a hostess takes it for granted that her guests understand that she would invite none but well-bred persons to her house, and that, therefore, they are safe in addressing strangers whom they encounter in her drawing-room. This is all very well in theory and under a lofty interpretation of the sacred trust of hospitality; but Americans do not as yet take kindly to the custom, and a hostess who introduces gracefully and thoroughly will be far more appreciated and prove more successful in her entertainment than one in whose house presentations are dispensed with.

Introductions at a Dinner Party

THE obligation of a hostess is to introduce all of her guests to each other at a small dinner party. At a large dining she must be sure to introduce those persons who are to go in together to table, and she should make as many more presentations as she can contrive without disturbing her guests. She must not, however, introduce persons at the table; and she should not obviously incommode herself to make introductions. After dinner, when the women collect in the drawing-room, she can gracefully contrive to make known to each other those who have not previously met. As the men come in, after their cigars, she may present them to the ladies whom they did not meet before the meal. When entertaining a guest of honor or a distinguished person, it is well to present the special guest to every other sometime in the course of the evening. A hostess is not entitled, however, to interrupt a conversation in order to make introductions or to thrust an introduction upon a guest who is in the act of departing.

On her day at home, a lady receiving introduces every newcomer to the guests who are near at hand. At a reception, she presents her guests as they arrive to whoever stands beside her to assist in receiving, but only under exceptional conditions does she leave her place to make guests known to each other.

Introductions at Balls

AT private balls, the hostess introduces her guests on their entrance to the débutante daughter, friend, or whoever receives beside her, and throughout

the evening, as opportunities offer, she makes as many introductions as possible. Chaperons present as many dancing-men to their protégées as chance casts in their way ; but at small dances, slight ceremony is observed among the young people ; the girls freely introduce their partners to their particular girl friends, and the young men present their comrades to their partners without asking permission to do so. The daughters of a house in which a dance is given, as well as their mother, must not fail constantly to observe their guests, in order to introduce possible partners to those who appear to have a limited acquaintance or who sit alone and neglected. At large balls and on any very formal occasion, before a gentleman is presented to a lady by a gentleman, it is safest, and most flattering to the lady, to request her permission to make the introduction. Very punctilious persons nearly always follow this rule.

At public and subscription balls, the guests do not expect to be introduced to the ladies of the reception committee as they enter, nor are these splendid figure-heads obligated to make any of the exertions imposed on hostesses in introducing guests to one another. At such balls a young woman must rely upon her chaperon and escort and any friends to discover and present the dancing-men.

Introductions in Public

INTRODUCTIONS in public are made only as a matter of convenience, and rarely merit subsequent recognition. Should two women meet in the street, at the church door, or in a shop or theatre lobby, and one of them be accompanied by a friend who is a stranger

to the other, an introduction would not be timely or necessary, if only a momentary halt and exchange of civilities was made. But should a prolonged conversation ensue, the strangers must then be formally introduced. On golf links or tennis courts, or in similar public or semi-public places, where people are brought temporarily into an intimate group, for play or some similar purpose, the person of most authority and acquaintance with the others will wisely make the rapid and rather perfunctory introduction that consists in a mere mention of the names of the persons present. This is nothing more than a temporary expedient to relieve the occasion of any difficulty or formality.

Indirect Introductions

WHAT might be described as indirect, or hurried, introductions are often made when a careful ceremonious, or direct, introduction is not convenient or necessary. An indirect introduction is often necessary for the purpose of bringing two persons into conversation momentarily and to avoid any stiffness on an occasion. For example, a hostess in conversation with one person will turn to another near by and say, *Mrs. Brown, Mrs. Jones was just telling us*, etc.

Such a semi-introduction is of service to a hostess in rendering conversation general, and in affording her opportunities for turning her attention in the direction of new arrivals. But for the strangers thus brought together it often creates a situation that they find not easy to deal with Thus, when a hostess breaks off a conversation in which she has endeavored to include two ladies previously unknown to each other, no little

hesitation is often experienced as to whether the subject should be continued or be allowed to drop. The latter is often found to be the easier course. Or perhaps a few desultory remarks are made, and then the two ladies separate. Then, at departing, should persons rather unceremoniously introduced offer to shake hands, or bow; or should they take no notice of each other? Which is the right thing to do? Or, suppose some such indirect introduction has been made by a hostess after dinner, and the two ladies introduced have found congenial topics and continued their conversation, what should they do on taking leave; and at a future meeting, should any recognition take place? Ought they to speak, or merely to bow, or should they look as if they had not previously met? Finally, when a gentleman has been indirectly introduced to a young girl, and has talked to her a little, and perhaps given her some tea, at the hostess's request, or has shown her any other trifling civility, should she bow to him on leaving, or when meeting him elsewhere?

In answer to such natural doubts and queries, it is only necessary to say that a woman does not bow to a man of whose name she is ignorant and to whom she has not been carefully introduced. If on a first casual meeting, when no direct introduction was made, she has found him agreeable, she may, on some future occasion, ask that he be formally presented to her. Between women who have been slightly or formally introduced, if no conversation has taken place no duty arises to subsequently recognize each other; and the same rule holds good between men and between a man and a woman. If on the strength of a semi-introduc-

tion, women in conversation develop a liking for each other or discover that they have a friendship in common, the elder or more important woman may, as they part, offer her hand, saying, *It is a great pleasure to have met you;* and thereafter they should bow and converse when meeting. The elder or the married woman has the right to take the initiative in subsequently recognizing the strength of the introduction. Women assume this privilege also with men; but it is not necessary to do more than bow and murmur farewells when parting from a person introduced at a reception, a dance or a dinner with whom the guest has exchanged none but the most formal speeches, unless the person introduced was receiving with the hostess, or was her relative or a guest of honor.

Letters of Introduction

IT is scarcely polite or politic to ask for a letter of introduction; a well-bred person of fine sensibilities will leave such a kindness entirely to the impulses of the friend who, it may be, is able, but for a variety of good reasons unwilling to give it. A letter of introduction should never be drawn, so to speak, on any but those relatives or friends who, its author is fully confident, will be amiable and inclined to honor it to its full value. And on the other hand, such a letter should never be given to any one whom the author is not ready to cordially vouch for and recommend. There are weak, good-natured people who, when boldly solicited by some tactless person for a card of introduction, dare not refuse to give it, and so are driven into the subterfuge of writing ahead to

warn the person to whom the card is addressed to beware of its bearer. Ample excuses may be readily and truthfully given for refusing to accede to the request for a letter of introduction without wounding the pride of the person requesting it. When introducing a friend to a friend through the agency of a letter, it is always safest and best to write privately, in advance of the presentation of the letter, giving the person to whom it is addressed some notice of its coming, and also more intimately outlining the character, tastes and social position of its bearer than could possibly be done in the letter itself. This is especially wise when, for instance, the bearer of the letter is in mourning, or is in need of some special assistance, or is the victim of some peculiar prejudices or unhappy circumstances. Letters of introduction usually are in the form of brief notes or consist of a word or two written on a visiting card. There is a somewhat more delicate compliment implied in a few carefully worded sentences on a note sheet than in the visiting-card alone. A note of introduction does not gracefully cover more than a page and a half of medium-sized note paper, and should be confined strictly to the one office of naming and presenting the person in whose behalf it is written. In such a note news of domestic happenings and references to the health of the writer's family or the family of the person to whom the note is written are not in good taste.

Models for Notes of Introduction

Baltimore,
June 3rd, 19—.

My dear Mrs. Goodhue:

It gives me the greatest pleasure to introduce to you my

friend, Miss Wylie, of Boston, who will be stopping for a month with her mother, at the Cliff Hotel, in your gay seaside town. I feel that I am conferring a benefit on you both in making you known to each other, and any kindness you may show these agreeable ladies will be as deeply appreciated by me as by them.

Pray remember me to your husband and daughters. With kindest regards, I am

Sincerely yours,
Mary V. Bolton.

Fremont, Ohio.
February 2nd, 19—.

My dear Mrs. Rutherford:

I would think it most kind of you to show any civilities in your power to our friends, Mr. and Mrs. Wainright, who are going to New Orleans to test the charms of your Carnival Season and try the benefit of a complete change for Mrs. Wainright's health. She and her husband are prepared to thoroughly appreciate all the picturesque beauty of your hospitable city, of which they have heard such enthusiastic accounts from our own family. With kindest regards from us all,

I am sincerely yours,
Emma Blount.

New York, 19—.
June 3rd.

Dear Maxwell:

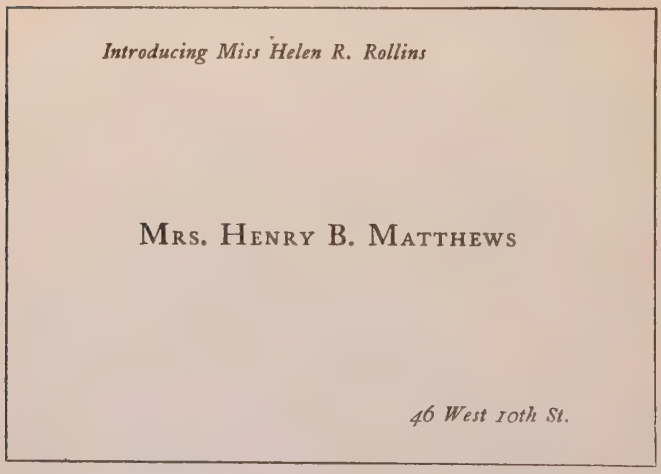
This will be presented by my friend, Edward Thorne, in whose behalf I bespeak some of the invaluable advice and assistance that I so appreciated and profited by on my first trip to London. Thorne hopes to do a little business, but more sight-seeing, in your great city, and any civilities you may be able to show him will not, I assure you, fall on stony ground.

Faithfully yours,
Franklin B. Hutton.

A note of introduction must be placed in an envelope bearing the address of the person to whom the introduction is made, but left unsealed.

A Card of Introduction

A CARD of introduction is merely the giver's visiting card with the name of the person whom it is to introduce written above the engraved name of the giver of the card—thus:



A card so prepared should be placed in a card envelope, but left unsealed, and addressed to the person to whom the introduction is to be made; and it is well to inscribe in the lower left-hand corner of the envelope also, *Introducing Miss Helen R. Rollins.*

How to Present a Note of Introduction

IT is rather difficult to present in person a note or card of introduction, though men occasionally prefer to do so. It is done in this wise. In the afternoon or evening a call is made at the house of the person to whom the introduction is addressed, and the card or note, in its unsealed envelope, along with the bearer's own visiting card, is offered to the servant at the door. If the person for whom the card is intended is not at home, it is the safest to slip both cards into the one envelope, seal the envelope, and leave it with the servant. For a woman, however, the invariable custom is to stamp the envelope containing the introductory note or card, slip into it a card giving her name and address, and trust it to the post for safe delivery.

The Reception of a Note of Introduction

WHEN the bearer of a note or card of introduction is a woman a call must be paid her promptly—that is, within forty-eight hours of the reception of the note or card. The call should then be followed by the offer of some hospitality. If it is impossible to call, a note should be written acknowledging the receipt of the introduction; and unless mourning, illness, or a speedy departure from home prevents, a very earnest effort to entertain the bearer of the introductory missive is requisite. A woman should follow this latter course in dealing with a note of introduction presented by a man. Unless infirm

from age or an invalid, she should most certainly honor first by a call, and then by an invitation an introduction to a woman. And a man must first call upon and then entertain to the best of his ability a man introduced to him by letter. When a lady bears a letter of introduction to a gentleman, she posts it to him along with her card, and he responds by a call at the very earliest opportunity. If he is a bachelor, with no sisters or a mother who can entertain his new acquaintance for him, many courtesies still lie in his power of bestowal. For to call merely and then believe that the whole duty of recognizing the introduction is done, or to wait a week before calling and then present some lame excuse for tardiness, is to prove oneself either painfully ignorant of, or reprehensibly indifferent to, the laws of good breeding.

Having called upon and entertained the person who comes with a letter of introduction, there remains no further obligation for self-sacrifice on the altar of duty and friendship.

Persons, however, who cultivate all the nice points of social conduct do not fail, after the lapse of a few weeks following an acquaintance brought about by a note of introduction, to write a kindly note of acknowledgment and thanks to the person who made the presentation.

Chapter *TWO*

Calls

When to Pay Calls

FORMAL calls, in the city and during the season of winter gaiety, are paid between three and half-past five o'clock in the afternoon. Calls of ceremony are never exchanged between women in the morning, in the evening, or on Sunday afternoon unless business is to be transacted or an interview has been arranged by special appointment. It is permissible, however, to make a morning call for the purpose of investigating a servant's recommendation; to ask a lady, though a stranger, to serve on a committee for charity work, or to inquire after a friend's health. Such calls are not reckoned in the social account. It is the rule, when calling upon a stranger, or an acquaintance whose name is not on one's visiting list, or on a friend with whom some matter of business is to be discussed, not to time the interview on the lady's afternoon at home, if she keeps one.

It is also the rule not to prolong such calls unduly; that is, beyond the time it requires to state the mission of the call and settle the business involved, unless, of course, the person called upon chooses to do so.

The day at home is a purely social occasion, and

calls, to congratulate, to show appreciation of some hospitality, or for the pleasure of friendly intercourse, are paid then, if possible. It is always more considerate and complimentary to observe a friend's day at home, if she has issued cards appointing one, than to pay her chance calls on other days. Such are the rules for fashionable society in large cities. In towns, at watering-places, and in country neighborhoods, morning and evening calls and calls after church or in the afternoon on Sunday, are frequently the local custom. In these places a call lasts very much longer than in the busy city. Every woman, on settling in a neighborhood or town, for a season or longer, should be at pains to find out the calling hours established by the social leaders of the locality and conform to them, both in receiving and paying visits, whatever her personal preferences may be.

When Men Call

THE American man, because of the exactions of his business, is allowed to utilize the evenings and Sunday afternoons for paying his social calls. In fashionable society in the large cities a gentleman may present himself at a lady's door after half-past eight or even as late as nine o'clock in the evening. In society which keeps earlier hours than are kept in New York, say, or Boston, a caller may arrive at eight, or even so early as half-past seven in the evening. Sunday afternoon calls begin at three o'clock. The specification, however, of these times and seasons does not preclude a young man or a married one, for that matter, from paying his call on a lady's day at home. In the country men are privileged to call in the morning.

Who Pays the First Call

BRIDES and strangers newly arrived in a neighborhood never make, but wait to receive first calls. Women who have been invited to visit, or during the summer season have been entertained, in a friend's house in the country, must be among the first, directly their hostess returns to town, to call upon her. When there exists no previous indebtedness on either side, and, after a summer's holiday, two women arrive in their houses on very nearly the same date, the younger usually calls upon the elder first. Where the differences in their ages is very slight, the one who returns to town first makes the initial call or the unmarried calls first on the married woman. Should a member of society be in arrears for hospitality or an invitation received in the foregoing winter season, she pays the initial visit at the commencement of a new season, without reference to the age of her friend or the date of her friend's return to the city. Two women meeting at a watering-place, or in town at the house of a common friend, may exchange cards, and not infrequently the question arises as to who shall call first on the other. An unmarried woman should call first on a matron, and a younger woman pays this compliment to one decidedly older than herself, whether both are matrons or single; otherwise the matter is decided by opportunity or inclination.

These last are delicate points, the ruling on which is given to aid those in doubt and anxious to follow the formal and very correct usage. Ordinarily, even in the most stately and fashionable society, when the winter season begins, first calls are received by those who

issue their at-home cards first. The routine of calling begins without strict reference to courtesies extended or received in the foregoing winter.

Country Calls

A CUSTOM, more or less strictly observed, at watering-places and in country neighborhoods, is for those settled earliest in their summer cottages to call first on the later arrivals, and for the migratory cottagers to receive first calls from the all-the-year-round residents. Cottagers, in turn, make the preliminary call of welcome on their friends who put up at near-by hotels. In large cities it is not the custom for established residents of a street to call upon strangers newly located in their block, and in New York, Boston, and Chicago families live for years without courting or desiring the acquaintance of their next-door neighbors. In small towns and country districts, just the opposite is the rule, and strangers expect to be formally and gracefully welcomed into the society of the neighborhood by the first calls of the leading matrons and their families. These calls should not be too long delayed, but be made so soon as the strangers have settled in their new home, at whatever calling hour is the fashion in that town or locality. To wait six months or a year before calling on new neighbors is scarcely a compliment, unless illness or bereavement can be offered as an excuse.

Obligatory Calls

IT is not only a civility, but a social necessity, when one has served as a bridesmaid, maid of honor, usher, or best man, to call upon the bride's mother

shortly after the wedding, and upon the bride directly after she returns from her honeymoon. The guests at a home wedding, wedding reception or breakfast must call in due course on the mother of the bride, and later on the bride. It is an obligation to call on one's hostess after a dinner, a breakfast, a musicale, or a luncheon. But for men as well as women the dinner call is of paramount importance. It is paid within a fortnight after the dinner, and whether the invitation was accepted or not. When a dinner or ball invitation is declined and no call is made afterwards, a hostess has every reason to feel deeply offended, and to accept the slight as a sign that her friendship and hospitality are not desired. Only very ignorant or ill-bred persons pursue such a course with a view to dropping an undesirable acquaintance. If one wishes to drop an acquaintance, one should carefully pay the required call, and then let the interchange of visits cease. A hostess who is heedful of all nice social observances will take pains to call upon a new acquaintance before offering her any hospitality; and she will also be careful to call or leave cards on a woman not of her acquaintance to whom she has been asked to give an invitation, particularly if the stranger is the guest or a relative of a good friend. However, both of these obligations are reversed where the would-be hostess is a much older woman than the lady she invites to her house, and under such conditions the call is not obligatory.

A man or woman invited through the influence of a friend to a private entertainment is obliged to call upon the hostess of the occasion after the entertainment, whether the invitation was accepted or not. When a man has served as a pall-bearer, he is required

to call on the bereaved family within ten days or three weeks after the funeral, though this call is rarely more than the leaving of a card, along with a kindly inquiry.

Returning Calls

FIRST calls in the season are returned by a careful and diplomatic woman very promptly—on the next reception day of the person who has made the call, if she has a reception day; and if she has none, then at any propitious time within a week or fortnight. After this polite exchange of civilities, a longer period between visits may be allowed to elapse, though it is never kind or courteous to wait from six weeks to two months before returning a call, especially the first in a season, from an acquaintance. Calls exchanged once in twelve months indicate, in fashionable society, the continuance of a purely formal acquaintance. A call must be answered by a call, not by leaving a card at an acquaintance's door.

Calls of condolence, of sympathy, of inquiry and congratulations are usually answered by sending cards as directed in the following chapter. When, at the request of a friend or relative, a hostess extends the hospitality of her home to a feminine stranger, she is not obligated to return the call which the stranger naturally pays her after the entertainment. She may return it, however; and a woman invited through the good offices of a friend to an entertainment given at the house of a stranger can easily discover if the hostess of the occasion desires her further acquaintance by the simple expedient of waiting to see if her duty call is returned. A man after paying the duty call to one who has entertained him at the request of an-

other must not call again unless asked to do so, or unless his hostess, of her own notion, extends further hospitality to him.

An Invalid's Calls

A MEMBER of society who is ill through the season, may return the calls of her friends by proxy. A sister or a daughter may be delegated to fulfil this duty. A daughter would call on all of her mother's friends, introducing herself to matrons whose acquaintance she has not made before and briefly explaining in whose stead she appears.

Calling with a Friend

IN the matter of returning calls perplexing questions not infrequently arise, in this wise: A lady, in returning a call, is accompanied by a friend with whom she is driving and the two go in together; not that they both intend to pay a call, only the one, and this one introduces her friend. Now whether the appearance of this person introduced should be regarded and treated as a formal call or not is a question that is rather apt to trouble the recipient of it. The best inference seems to be that it is not a call, but a chance introduction only, made as a matter of convenience.

Another difficulty with regard to calling is the doubt as to whether, when returning a call, it is allowable, or even advisable, to be accompanied by a relative or friend who may happen to be paying the caller a short visit. On this point, however, no uncertainty need exist; a relative may, unquestionably, accompany the caller and be introduced to the lady called upon as a matter of course. But in case the lady called upon is announced

as not at home, and cards are left, the name of the accompanying person should not appear on the cards, for, strictly speaking, the call is in no wise from her.

A man must not take another man to call upon ladies of his, but not of his friend's acquaintance, without first asking and receiving permission to do so, except in the case of ladies whom he has known long and rather intimately. A young gentleman who is desirous of the privilege of calling upon a young lady is permitted to seek the good offices of some common friend to secure for him this permission and introduce him to the lady's house. When the lady has consented to receive him, he is not entitled to make his first call alone, but must be accompanied by the man or woman who has secured for him the privilege. But after that, he is entitled to call alone.

Perplexing Points in Calling

ONLY by persons who are removing to a new place of residence or departing for an absence that is to endure for a year or more are calls paid to bid farewell; and then usually only one's nearest and most intimate friends are so honored. Ordinarily one going on a journey merely leaves for, or posts to, her or his visiting acquaintances P. p. c. cards. When a woman receives a call from one of her own sex whose friendship she does not care to cultivate, etiquette demands a very prompt leaving of cards in return, or a return of the call within three days; and thereafter cards can be left at long intervals until the connection is dropped by common consent.

It not infrequently happens that a lady on driving to a house to call, finds her friend's carriage at the

door; but she should still proceed with her call, and not beat a retreat, postponing the call until another day. She will, doubtless, be informed that her friend is at home, but is going out driving at once; in that case, cards should be left as if *not at home* had been the reply. To put off calling to a future day delays the call due and nothing is gained by the postponement. On the other hand it often happens in the country, that a lady on calling bent meets out driving the friend toward whose house she is going. When this is so the intended call should not be paid.

Am I privileged to call on my friend while she is visiting in the house of one with whom I have no acquaintance, or with whom I have severed all pleasant connections? This is a question that comes to every man and woman in time, and requires a satisfactory answer. It is eminently proper to call on a friend without knowing her hostess, but the caller must ask to see, and leave a card for the mistress of the house. If acquaintance is claimed with the hostess as well as the visitor, the caller should ask to see both. But it is never permitted to call upon a visitor in a family with which the caller is at enmity.

When a member of society announces the presence of a woman guest in her house, it is required of her friends, both men and women, to call as promptly as possible upon the guest and before offering her any hospitalities.

Inviting an Acquaintance to Call

THE elder or the married woman usually assumes the initiative in inviting a younger or an unmarried woman to exchange cards and calls with her.

On the first meeting, or even after a very indirect introduction, a feminine member of society can, with grace and sincerity, say to the lady whose conversation or companionship inspires her liking, *It would give me great pleasure, Miss* (or *Mrs.*) *Blank, to see you on my afternoon at home;* or, *I hope you will let me send you my cards; I am at home on Fridays;* or, *May I not ask for your card and send you mine, Miss Brown; it will be such a pleasure to meet you again.*

Instinctively a young or single woman awaits this advance from a senior or matron. Where there is no distinction to be made on the score of years, etc., a mutual liking prompts the advance without careful consideration on either side. The person invited to call responds cordially and tends her card immediately or promises to call and posts or leaves later her own scrap of engraved bristol board.

While so little ceremony exists between women in making up their calling lists, between men and women more elaborate formalities are rightly observed. Since there is a rule for nearly every ceremony in polite society —a rule with exceptions, of course—it is as well to first give the regulations established by Mrs. Grundy on this point, and later note the various deflections from it.

In fashionable society, a single woman, until she has had several years of social experience, does not invite young men to call upon her. A débutante may expect that her mother or chaperon will ask those gentlemen who offer her attentions to call; and in doing so, will specify both the days and hours when she and her daughter, or charge, are to be found at home. In certain sections of the United States a woman arrogates to herself the right to invite gentlemen to call

upon her, while in other localities it is the polite custom for a gentleman first to ask this privilege and for a lady to grant it. Both methods possess about equal advantages and disadvantages, and the respective merits or demerits need not be argued here.

It suffices to say that when a young lady enters the society of one of our great cities and to balls, etc., she is accompanied by her mother. On this chaperon she should rely for a clever and tasteful choice of her masculine friends. Having passed her twenty-fifth year she should depend upon her own experience and good judgment to guide her in her choice of acquaintances of the opposite sex, and frankly offer or grant them the hospitalities of her parents' home.

No small amount of good sense is necessary in order that a young woman may make very sure beforehand that the privilege of calling upon her is really desired. It is hardly wise to ask a man on a casual first meeting to call; and when an invitation has been extended and the recipient shows as time goes on no inclination to profit by the permission, a dignified woman could scarcely so far forget herself as to repeat her civility.

In that society which does not represent extremes of wealth and fashion the gay, amiable but none the less discreet and delicate-minded young girls claim the right, from the moment of their débuts, to choose their own men friends. The American mother, well aware of the independence as well as clear good sense of her daughter, gladly resigns to her this privilege. There is, however, an unwritten law, in the code followed by this genuine American girl, against asking a man to call on first meeting, unless he is a friend or relative of a good friend of her own and formally introduced, or

unless he proves an agreeable and gentlemanly person, well known in her own circle of friends, and betrays very clearly his desire to enroll his name on the list of her admirers.

On asking a gentleman to call, it is all-sufficient to say, *I hope you will come and see me, Mr. Blank; my mother and I are at home on Tuesday afternoons*, or, *I should be very glad to see you at my home, Mr. Blank; we are usually at home in the evenings.*

A matron who entertains her own and her husband's men friends must not expect that married men, absorbed in business and with little leisure to attend to social details, will call upon her after every dinner or supper enjoyed under her roof. She must needs consider it all-sufficient if their cards are carefully left by their wives; but from her bachelor guests regular duty calls are no more than her due.

If a man receives at a lady's door, several times in succession, the announcement *Not at home*, he is apt, very reasonably, to cherish a suspicion that his presence is not wanted. Under such circumstances, if the continuance of his friendship is desired, it is kindest and wisest to give him reassurance by extending some hospitality. Where the unfortunate necessity arises for intimating to a man that even his calling acquaintance is not desired, it is all-sufficient for the servant to beg at the door that her mistress be excused. The dullest man should understand what is meant.

Women's Business Calls

A WOMAN never calls upon a man socially. A business errand is the only occasion for a call from a woman to a man; and in such a case the lady,

if possible, sees the clergyman, editor, lawyer, physician, merchant, at his office and during his office hours. Whether she calls by appointment or otherwise, she sends in her name, but not her visiting card. She should state her errand as briefly as possible, and should remember that in their offices men do not, as a rule, care to discuss social or domestic topics. A woman, when she is obliged to call upon a man at his house and does not enjoy any acquaintance with his family, should be accompanied by a male relative or by a woman older than herself; and she should send up her name, and make her call quite short. It is absolutely essential for her to be chaperoned, if she is obliged to call at a bachelor apartment or at a studio; and under no circumstances can a wife call upon even her husband at his club.

When a woman has been entertained by a bachelor in his apartments, she may drive to his door and send up her card, adding that of the person who is attending her as chaperon, if she wishes to be most punctilious. A young lady, as a rule, receives her men callers without the chaperonage of her mother. A mother, however, is an indifferent companion and guardian for her young daughter, if she does not occasionally go into the drawing-room and make some acquaintance with the young men who have the *entré* of her house.

Calls of Condolence and Congratulation

CALLS of condolence and congratulation are made without reference to the regular social account of visits paid and received. When a death is an-

nounced all friends and visiting acquaintances of the bereaved family call immediately to leave their cards, with expressions of sympathy as directed in the paragraph on "When to Leave Cards" (see page 63). Within from ten days to three weeks after the funeral a call of condolence is required. If there is more than one lady in the family the caller may ask to see only the one member with whom special friendship is claimed, or may ask, generally, to see *the ladies*. The person or persons called upon, when their grief is still poignant, may leave a courteous message with the servant at the door begging to be excused. The formal call of condolence, however, is gradually going out of practice. Persons in affliction prefer, as a rule, to see only their near friends; and, on the other hand, it is found much easier for those who hold the relation of mere visiting acquaintances to send a simple note of sympathy and personally leave their cards, the cards being left, in that case, both before and after the funeral. When a visit of condolence is paid, it is best to make no reference to the bereavement that occasions the visit, unless the caller is gifted with rare tact, or unless the others themselves introduce the subject. To say on greeting the afflicted friend, *I trust you do not think me intrusive, but I could not refrain from assuring you in person of my sincerest sympathy*, is a sufficient allusion to the motive of the visit. If a quiet *Thank you, I appreciate your kindly thought of me*, is the response and no further reference is made to the caller's real mission, there then remains no need for an effort at further consolation. It is just as well some times for a caller, who finds the bereaved friends unwilling to re-

vert to their loss and grief, to avoid all but cheering topics of conversation until the moment of departure arrives. Then, with a warm hand-clasp, it is adequate to say, *I am so glad to have seen you and in such good spirits. My mother begs to be remembered with warmest sympathy.*

Persons in affliction should not receive calls of condolence unless they are sure of their power to maintain composure. No obligation rests upon them to refer directly to the loss they have sustained, and it is both inconsiderate and undignified to receive condoling visitors, unless near and dear friends, with streaming eyes and harrowing allusions to the last illness and separation.

Calls of congratulation are now warranted only by intimacy or a friendship of long standing. They are paid to an unmarried woman by both her women and men friends when her engagement to marry is made public, and to a married woman by her women friends when the birth of a child is announced.

Calls of Inquiry

A CALL to inquire is nothing more than a form of card-leaving. A sympathetic message, perhaps a bouquet of flowers, and the visitor's card are left with the servant at the door of a house where, for example, there is illness; or where a great financial loss, or an injury by fire, has been sustained; or even where disgrace has fallen on innocent persons. Such calls, in these and similar misfortunes, are very necessary, and indicate sincere sympathy and a desire to show a continuance of friendly feeling; and they are as obligatory on men as on women.

The Day at Home

THE day at home, in large cities, during the winter season, and nowadays, at the fashionable summer resorts, is an established and admirable social institution, contributing to the convenience and pleasure of every one concerned. One afternoon in every week or fortnight, usually from the first of November until the beginning of Lent or the first of June, is set aside by women who have a large circle of friends and entertain frequently. The day chosen should be engraved on the visiting card; and from three until six or seven o'clock of the afternoon of that day the lady must devote her time and energies to entertaining, with conversation and slight refreshment, all those who call in courteous acknowledgment of some hospitality received or offered, or who wish to enjoy the pleasure of her society.

A matron who has lived a long time in the same house, whether in town or country, and has kept the same day at home, season after season, does not, as a rule, need to post cards to all her friends when she begins her summer or winter seasons in society. But if she changes her day at home, or her address, or decides to be regularly at home on days during one month only, or only at intervals through the season, then cards to notify her friends of the fact must be prepared and posted as directed in the chapter on Card Etiquette.

When a day is specially appointed for receiving, the hostess should let nothing short of illness or important business keep her from being in readiness to greet all who pay her the compliment of presenting themselves at her door. On all other days her servant may turn

away callers with the message that the mistress of the house is not at home, but to those who appear on the day she has herself set for their coming a good and sufficient excuse must be offered if she is absent.

Preparations for Receiving

THE afternoon at home is a very simple function. By three o'clock, the mistress of the occasion, in a becoming and ornamental afternoon toilet, is in her drawing-room ready to greet whoever comes. A butler, maid, or page boy stands ready to answer the door bell. To the visitors, soon after they arrive, afternoon tea is served.

If a butler attends the door he wears his full evening livery. A well-drilled man servant, on answering the bell, leads the way to the drawing-room, at the door of which he respectfully asks the caller's name; and then, drawing back the portière and standing aside, he announces the name at the moment the visitor enters. On the departure of visitors, he stands ready in the hallway to open the street door, to assist gentlemen into their coats, and, in event of bad weather, to hand ladies to their carriages under the shelter of an umbrella. Sometimes the servant on duty offers the visitor a small silver tray, on which to deposit his or her cards, or a large tray is set conspicuously in the hall and into these the cards can be cast as the caller passes toward the drawing-room.

If a maid-servant attends the door, she wears a dark, preferably a black, gown of simple design, white turn-over cuffs and collar, a white cap, and a delicate and immaculate white apron. She does not announce visitors. She opens the street door, holds back the

drawing-room portière, and offers a small silver tray for the visitor's card.

A page boy wears black livery piped in red or yellow, or a suit of bottle green, navy blue, or brown cloth. His trousers are long—to the foot, with or without a piping of color on the outside seam of the legs ; his coat is cut short on the hips, in a small point at back and front, and fastens up to the chin with many bullet-shaped brass or silver buttons. A bit of white linen shows above his standing coat-collar and below his buttoned cuffs, and his hands must be clad in white gloves. He, like the maid, does not announce visitors ; but simply conducts them to the drawing-room door and receives their cards.

Duties of the Hostess on an Afternoon at Home

THE first duty of the hostess is to rise and step forward and shake hands with every one who enters her reception-room. When two guests arrive simultaneously, or one almost directly after the other, she devotes her conversation to them equally until some one else enters to claim her attention. She should remain throughout the afternoon in sight of the door ; not standing, as at a reception; but always ready to go quickly forward and extend her greeting. *How do you do, Mr. Blank*, or *Mrs. Brown, I am delighted to see you*, spoken in a cordial tone and accompanied by a firm pressure of the hand, is an appropriate expression of welcome.

General introductions are made by the hostess on her day at home, unless her rooms are very full and

many callers have strayed from her immediate vicinity. Ordinarily, not more than half a dozen guests are at once in the drawing-room, and as these are apt to remain seated near the hostess, she easily introduces any new-comer who requires introduction. Should a caller fail to fall easily into the general current of conversation, it is her duty, either by talking to this visitor directly, or by some indirect word of encouragement, suggestion, or diversion, to relieve the situation.

Bidding Guests Adieu

AS a rule, the lady who receives does not accompany any guest so far even as to her drawing-room door, at least not so long as other callers remain and when she is receiving alone. The rule may be disregarded when a visitor very distinguished, or one who is infirm, rises to go; but under ordinary circumstances, the hostess, mindful of the guests who remain, simply rises when one is about to depart, and cordially giving her hand, says, *Good afternoon, Miss Blank; it has been a great pleasure to see you*, or *Good bye, Mrs. Blank; I shall hope to see you soon again*, or similar words of farewell. She continues to stand a moment until the caller, especially if a woman, turns to pass out of the room. When, however, no other callers are present, and the one departing is a woman and a good friend, the hostess is privileged to accompany her even to the street door, if she wishes to do so. But at no time during an afternoon at home, when there are several persons in the drawing-room, has the hostess the right to devote any exclusive attention to any one friend, and especially to

draw a visitor aside and conversing in an undertone or whisper, discuss personal or private affairs.

Serving Tea

THOUGH not actually obligatory, it is the custom to serve slight refreshment on the day at home, and tea is the accepted refection, in place of cake and wine. The tea is either poured at a small table in the drawing-room presided over by the hostess herself, her daughter, or a friend, or else it is brought in from the dining-room and handed about by a maid. Freshly made cups of tea, or in winter, small cups of hot chocolate—with light fancy cake, sandwiches, and bonbons are all it is necessary to provide; and while it is polite to offer a caller a second cup of tea it is the worst possible taste to press food and drink on one who has once refused.

A hostess does not offer to relieve a man caller of hat or stick when he prefers to carry them into the drawing-room. To a woman she is privileged to suggest, if the rooms are warm, that her coat be opened or a heavy fur thrown off.

Treatment of Chance Visitors

WHEN no day for receiving is appointed and carefully observed, a caller, once admitted, must not be kept waiting while the mistress of the house, or her daughter, slowly makes an elaborate toilet, or stops to finish a letter, a conversation, or a piece of sewing.

If it is inconvenient or impossible to receive a caller, the servant may be instructed to say the mistress begs to be excused. It is not polite to send word by a

servant, asking to be excused from receiving a friend, unless some good reason is assigned. *Mrs. Blank has just received the news of her brother's severe illness and begs you will kindly excuse her, Mrs. Blank is suffering from a severe cold, and begs to be excused,* and *Mrs. Blank is leaving in five minutes for Washington and begs to be excused,* are all proper forms, and in each instance the reason given is ample for asking to be excused. Again, if it is inconvenient or impossible to receive a chance caller, the servant may be directed to answer at the door any requests to see her mistress with the statement that she is not at home. This course is followed when the person called upon does not wish to state her reasons for refusing to receive callers, and it by no means need be regarded as an evasion of the truth. The phrase *not at home* implies that the lady called upon is not at home to callers, whether her actual absence from the house, or some more important occupation than that of receiving, prevents her appearance.

The Host on the Day at Home

THOUGH the average man professes to be too shy or too busy to appear in his wife's drawing-room on her day at home, there is no reason why he should not do so. If a son, brother, or husband chooses, he may give graceful, and gratefully received, assistance on the day at home, whether he comes in only late from his office or elects to spend the entire afternoon there. His duty in such case is in a measure to share the honors and obligations of the occasion. He can expect his wife, sister or mother, as the case may be, to introduce to him any of the visitors whom

he does not know; he should assist in entertaining the guests, pass the cups, make introductions himself, and when a guest rises to leave, he should rise too and offer his hand in farewell. As a rule, the host accompanies the departing guest as far as the door, and the last guests, especially if they are women, as far as the street door, opening it for them himself.

How to Pay a Call

A WOMAN does not take off her veil, gloves or lighter wrap when calling. In the event of bad weather, the umbrella, overshoes and storm coat are to be left in the hall. A man never wears his overcoat into a lady's drawing-room; along with overshoes and umbrella, it is left in the hall; and at present it is the rare man who carries his cane or hat into the drawing-room with him. A very punctilious man accounts it the better form to carry in his hat and cane when making a first formal call, because to leave them behind implies a familiarity with the house and hostess that he dares not claim; but most men, caring more for convenience and comfort than for fine shades of meaning conveyed in the bearing, enter the drawing-room without hat or cane and invariably with the right hand stripped of the glove. Should a caller insist, however, on clinging to these belongings—either for mere formality's sake or even simply to insure their safety—he must carry them in his left hand and hold them throughout his call, or he may place his hat on the floor beside him, but he must be strictly mindful that it gets into nobody's way.

A shy caller or one who sees only strangers in a drawing-room will procede most wisely and gracefully

to accept a seat indicated by the hostess or a seat in her vicinity, and depend upon her leadership to secure a place in the conversation. When the hostess is claimed by new arrivals before she has had time to make introductions, the caller who is left alone may accept any friendly advances made by persons sitting near. And such advances do not bind either party to future recognition.

On the ceremonious day at home women callers do not kiss in greeting. Nor do they remove their gloves when taking tea. If any of the refreshments offered cannot be handled without unpleasant consequences to the gloves, such refreshments may be unobtrusively avoided.

A man calling in company with ladies, even if they are his near relatives, waits for them to give the signal of departure. When the woman rises, signifying her readiness to leave, he must also rise at once, with an apology to any one with whom he is in conversation at the moment. He makes his farewells to the hostess after his companion has made hers and follows her from the room.

Giving One's Name

WHEN the servant at the drawing-room door asks *What name, sir?* (or *madame*) the proper reply is not *Smith* or *Mary Brown;* but *Mr. Smith* and *Miss Brown*, or *Mr. John Smith* and *Miss Mary Brown.*

On entering the drawing-room, a caller whether man or woman advances at once to meet the hostess, accept her proffered hand, and acknowledge any introductions she may make. The acknowledgment of

introductions is by a bow and a slight smile if the visitor is a woman and if there are but two or three persons introduced and if any of them are relatives of the hostess the visitor should offer her hand.

A visiting card is never carried in and handed to the hostess. If, by chance, the caller is a stranger to her, but a friend of her son or daughter, or of a guest stopping in her house; or is a young lady paying calls for her invalid mother; there should be some brief and simple form of self-introduction, as: *I am a substitute at present, Mrs. Blank, for my mother, Mrs. Gordon, who is prevented by her accident from paying any calls this season;* or, *May I present myself, Mrs. Blank—Edward Campell. Miss Black, who is stopping with you, has been good enough to give me permission to call.*

Taking Leave of the Hostess

ON rising to depart, a caller must take pains to formally bid adieu to the lady who is receiving. It is not in good taste to make prolonged farewells and keep a hostess standing and distracted when there are others who have a claim on her time and attention. If she herself chooses to stand a moment making an inquiry or offering an invitation, that is her privilege; but even the response should be brief, though, of course, cordial, and the departure taken as soon as possible. No well-bred man or woman attempts to back out of a drawing-room. With a bow and a civil *good-afternoon* to the guests near the hostess, he turns and walks straight away.

It is the duty of a man, when calling, to relieve women of their empty tea-cups and to carry refreshments to those at a distance from the tea-table. He

must rise from his chair when a woman caller enters, when his hostess leaves her seat, when a woman caller rises to make her adieu, and of course, when anyone is introduced to him. When he rises, he stands beside or behind—not before—his chair, and he continues to stand as long as the lady on whose account he has risen is herself standing.

Making Chance Calls

WHEN a woman makes an afternoon call on one who keeps no day at home, or on another day than the one appointed for receiving calls, she makes at the door some such inquiry as: *Are the ladies at home?* or, *Is Mrs. Blank at home?* Receiving a reply in the negative, she leaves the requisite number of cards, and with or without some such regretful message as, *Pray tell Mrs. Blank I am very sorry not to find her in*, takes her departure. There is no warrant for such a familiarity as questioning the servant as to her mistress's whereabouts and the like, unless business or a most important errand is the occasion of the call.

Calling in the Evening

WHEN a man calls of a Sunday afternoon or of an evening, he asks to see "the ladies," if his call is in return for a hospitality extended to him in the name of the mistress of the house, as it usually is on his first calls. He also asks particularly to see *the ladies* when the mother of the young lady of the house has herself asked him to call. Otherwise, he may very properly ask to see the young ladies, or the particular lady for whom his visit is especially intended.

If the servant is doubtful of the lady's whereabouts, or of her readiness to receive, the caller should step into the drawing-room and wait for an answer, retaining his overcoat and gloves; if the servant's reply is favorable, he must then divest himself of these garments, putting them in the hall, and await the lady's arrival. When she enters, he goes forward a space to meet her, and stands until she has seated herself. He will not venture to place himself upon a sofa beside her without her permission, unless he knows her well.

Length of a Call

A FIRST and formal afternoon call should occupy not less than fifteen minutes, not more than half an hour. Friends of a hostess, calling on her day at home, may linger so long as an hour in her drawing-room, but in the case of a chance call it is hardly polite to remain so long unless urged by the hostess to tarry.

After twenty minutes, a half-hour, or an hour, the caller should rise from his seat, with perhaps the final phrase of the talk they have been engaged in still on his lips, and push his chair quietly away. At the end of his sentence, as the lady rises, he should say good-night, simply, or good-afternoon, extend his hand to meet her own in a brief, cordial clasp, and then turn and walk out of the room. The simpler the course pursued by a diffident man, when taking his leave, the better, for if he can command nothing to say but good-night, let him say it in full confidence that the woman, naturally the more self-confident and tactful, will put in a graceful sentence or two, and so relieve the situation of any embarrassment.

What a woman resents and deplores is the man who sits in her drawing-room, however unpretentious it may be, in his overcoat, twiddling his hat; who fails to rise when her mother enters for a moment; who lounges in his chair and nurses his foot on his knee, and who exhausts her patience by nervously fidgeting and putting off the, to him, hard ordeal of taking leave until the lateness of the hour and the lapse of conversation fairly force him away.

Receiving Business Calls

A MAN in receiving a woman caller who is a stranger to him in his office need not offer to shake hands. Should his time be limited, and his private office be occupied, he may go out to meet the caller in the corridor or public office, and there standing hear her business. If she is invited into his private office, he must not receive her with his hat on or with his coat off, and he must offer her a chair, placing it so that she will not face the light. If he wishes her to be brief, he may courteously explain that pressing affairs claim his attention and stand during her explanations. Too many men lay aside all semblance of gentility in their behavior in their offices, and are curt and boorish there in their treatment of women, when, in drawing-rooms, they would accord them the utmost courtesy. For this they give as their excuse the lack of consideration that women often betray in wasting valuable time on frivolous errands; but when a man finds himself especially busy or impatient, he can always ask to be excused, and appoint another hour when time and temper will admit of an interview. In his office, a gentleman rises also when a woman caller

rises to leave ; and if the interview has taken place in his private office, courtesy commands that he open the door for her. He need not go beyond the door with her unless she is a friend or relation, when, unless he offers an apology, he should conduct her to the outer door or to the elevator.

Chapter *THREE*

Cards

Visiting Cards for Women

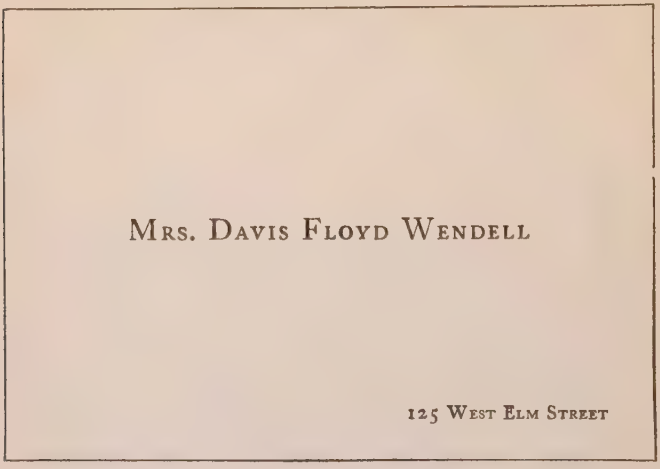
THEIR size varies but slightly from season to season. As a rule, the visiting cards used by married women are somewhat larger than those adopted by unmarried women. The material and quality of the card should be the very best. Pure white bristol board of medium weight, with the surface polished, not glazed, and with the name engraved thereon in black ink are the distinguishing features of the cards used in good society. Now and then very thin small slips of bristol board are seen, but these signify a passing fashion and cannot be commended for feminine use, though gentlemen frequently adopt the use of thin cards, in order to avoid any extra bulkiness in the waistcoat pocket.

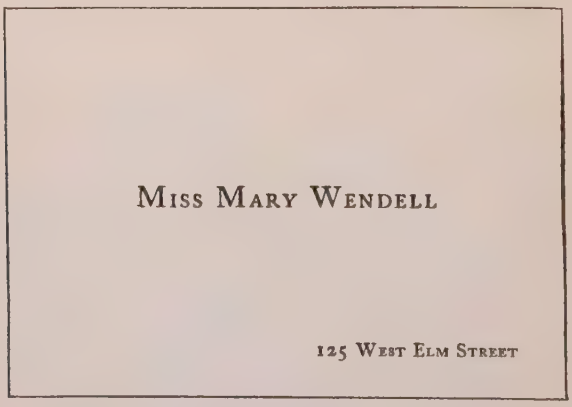
Block, script, and old English lettering are all fashionable types for the engraving of the present *carte de visite;* and in size of card and style and wording of inscription the models on the next page are reliable.

Proper Titles

BEVELED or gilded edges, crests, or any decoration and engraving beyond the name, address, and day at home, do not evince taste or a knowledge of the nicest social customs. A lady's card in America

never bears any other title than *Mrs.* or *Miss;* to dispense with these simple titles is to commit a sole-





cism. A woman is not privileged to share on her card the dignities conferred upon her husband; the wife of

the admiral is merely Mrs. George Dewey; the president's wife is Mrs. William McKinley, and even the woman, whether married or single, who has herself received the title of doctor should not affix it to her name on any but her business cards. A woman who practices medicine should use two kinds of cards. One should bear her name, thus, *Dr. Eleanor Baxter Brown*, or *Eleanor Baxter Brown, M. D.*, with her address in one corner and her office hours in another. This would be for professional uses only. Another—for social uses—should bear her name thus: *Miss Eleanor Baxter Brown*, or *Mrs. Thomas Russell Brown*, with only her house address in the corner.

Cards of the most approved type give the full Christian name or names, if there is more than one, as well as the surname. It is rather more modish, for example, to have the inscription read, *Mrs. Philip Hoffman Brown*, than *Mrs. Philip H. Brown; Miss Mary Ellsworth Brown*, than *Miss Mary E. Brown;* and unmarried women, as a rule, forbear the use of diminutives such as *Mamie*, *Maggie*, *Polly* and *Sadie* on their calling cards.

The senior matron of the oldest branch of a family may, if she pleases, drop her husband's Christian name from her cards, and let the card read simply, for example, *Mrs. Venables;* and her eldest unmarried daughter is entitled to omit her own Christian name, and use a card reading, for example, *Miss Venables.* Where, however, there are several families of the same name in a city or community, all mingling more or less in one circle of society, this is apt to create confusion in the minds of their friends and the safest course is not to omit the identifying Christian names.

Widow's Card

A WIDOW is privileged either to retain her husband's Christian name on her card, or to substitute for it her own; as, for example, the widow of Donald Craig Leith may have her cards read either *Mrs. Donald Craig Leith* or *Mrs. Eleanor Phillippa Leith.* But it is rather the fashion at present for a widow or a woman who has been divorced to use her maiden surname with the surname of the deceased or divorced husband; as, for example, *Mrs. Harrison Leith*, Mrs. Leith's maiden name having been Harrison

Use of Jr. and Sr.

JUNIOR, or the contraction *Jr.*, is sometimes added to the name on the card of a lady whose husband bears the same name as his father, in order to give a distinguishing mark between the cards of mother-in-law and daughter-in-law. If the mother-in-law, in such an instance, should lose her husband, and at the same time wish to retain his baptismal names upon her card, she must then add the explanatory abbreviation *Sr.*, while her daughter-in-law erases the *Jr.* from hers. Should both ladies lose their husbands, and both wish to retain on their cards the husband's Christian names, the younger must add *Jr.* on her cards.

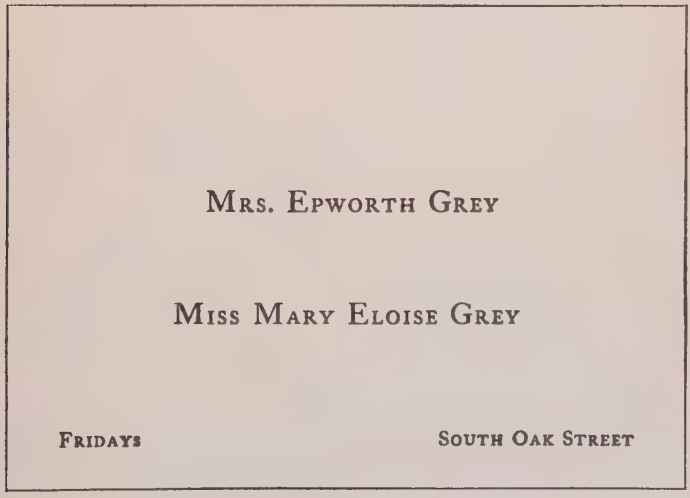
Divorced Woman's Card

A WOMAN who is divorced erases at once from her card the Christian name of the man who was her husband. If she retains the use of his surname, she joins with it either her own Christian or her own sur-

name, as she prefers. When after a legal anullment of her marriage a woman resumes her full maiden name, she prefixes to it on her cards the title *Mrs.* not *Miss.*

Young Lady's Card

DURING her first season in society, a young lady does not, if her mother has introduced her and is her chaperon and companion, use a card of her own. Her name is coupled on a large card with and below that of her mother, thus:



It is presumed that during her first season, the greater number of the calls a young lady pays will be in company with her mother, and so the joint card is the fittest. If she pays calls alone, she employs the same

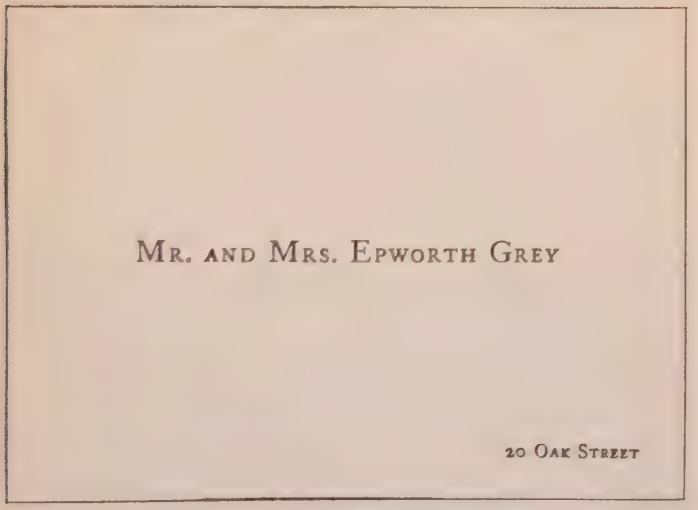
card, but runs a pencil line through her mother's name. If, in the next season, a younger sister is introduced, or if two sisters enter society in the same season, below the mother's name the daughters would be designated thus: *The Misses Grey*. After her first season, a young lady uses, when calling alone, her own card; but she does not indicate on it any day at home, if her mother is an active hostess who issues her own cards every season and receives with her daughters. Even after the daughters have had considerable experience in society, the joint card is not entirely dispensed with, but is resorted to as occasion makes it appropriate so long as the daughters remain unmarried and continue to reside with the mother. It still proves convenient whenever mother and daughters call or send cards together, or when they wish to announce their joint day at home, or a change of their common address, and in many similar contingencies.

The Day at Home Signified

THE name of a day of the week is engraved in the left-hand lower corner of the visiting card—*Fridays*, *Tuesdays*, *Thursdays* as the choice may be—without explanation or remark, if one wishes to signify to her friends and acquaintances that on a special afternoon of every week, after three and until six o'clock, she will be prepared to receive their calls. But if one wishes to set a particular limit to the term of receiving, the card should in some way specify that, as *Thursdays until Lent*, *Saturdays until April*, *First Mondays* (meaning, first in the month), or *First and Fourth Wednesdays* (meaning, first and fourth in the month).

Card for Married Couple

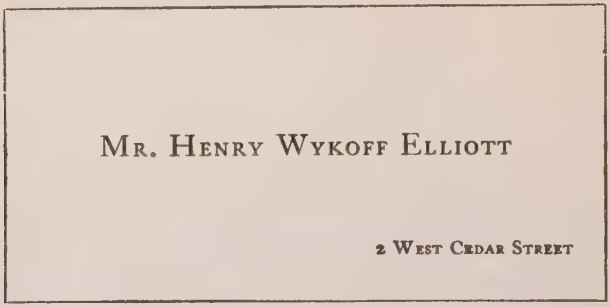
A HUSBAND and wife rarely share one card for the purpose of announcing days at home, answering calls, and the like. It is as well, though, for a matron to keep on hand, in addition to her own individual card, one —a rather larger card than her own— joining her own and her husband's name, thus:



This she is privileged to use when calling after her return from the honeymoon, when sending a gift in which her husband has a share, and in sending joint regrets in answer to a reception invitation, etc. Very frequently such a card is inclosed with a wedding invitation or with an announcement of a marriage, to signify where the bride and groom will make their home.

Visiting Cards for Men

A GENTLEMAN'S card is both thinner and smaller than a lady's, but it should be equally chaste and fine in its quality and engraving. The approved size and style of inscription are as follows:



The title *Mr.* is never dispensed with unless the name is followed by *Jr.* Such contractions of the Christian name as *Ned*, *Bob*, *Jack* and *Tom* display a lack of judgment as well as of dignity. If the full name is too long to be engraved on the card, merely the initial of the middle name may be used; but the first name should always be used in full. *Mr. Henry W. Elliott* is a far more graceful and conventional arrangement than *Mr. H. Wykoff Elliott*, and is consequently preferred. A man never shares his card with any one as in the case of a mother with a daughter, or of a chaperon with her protégée. The eldest male member of the oldest branch of a family may omit the Christian name from his card and use simply the family name with *Mr.*; as, *Mr. Maynard*.

Not infrequently a bachelor has his home address engraved in the lower right-hand corner of his card, with the name of his favorite club in the corner opposite. But should he reside entirely at his club, the name of the club is placed in the lower right-hand corner. A business address must never appear on a visiting card.

A man never has a day at home engraved upon his card, though there are many luxurious bachelors and shrewd hospitable artists, who, in their charmingly appointed chambers or studios, hold many brilliant *at home* days during the season. This fact, however, does not permit them to usurp the prerogatives of a woman and a hostess, and the methods by which a single man gives a day at home and invites his friends of both sexes is exhaustively explained in Chapter sixteen on Bachelor Hospitalities.

Titles on Men's Cards

IT is hardly possible to be too conservative in the use of titles on visiting cards. The President and the Vice-President of the United States, Ambassadors, Justices of the higher courts, officers in the army and navy, physicians, and clergymen all signify their office, rank or professions by the approved titles. Presidents of colleges, professors, lawyers, officers of militia, judges of lower courts, officers of the Naval Reserve, senators, representatives, and ministers and consuls at foreign courts and ports should remain satisfied with the simple *Mr.* on all cards used for social purposes. A Justice of the Supreme Court is privileged to have his cards engraved with *Mr. Justice* preceding either the surname or the full name, as *Mr. Justice*

Rockwell or *Mr. Justice John Dearing Rockwell.* It is an unwritten law of etiquette in the army that no officer of lower rank than captain shall preface his name with other title than that of *Mr.* The proper inscription for a lieutenant's card would be, *Mr. Henry Pollock Eli*, with the words *Lieutenant of Infantry*, *United States Army*, in the right-hand corner. But it is in just as good taste if only the words *United States Army* appear in the corner of the card.

An officer of any rank above a lieutenant places his military title on his card—*Captain*, *Major*, *Colonel*, or whatever it may be, and signifies in the corner of the card whether his command is in the artillery, the infantry, the cavalry, or the engineering corps.

Professional Cards

THE professional card of a physician should be entirely distinct from his social visiting card. On it should appear his name preceded by the abbreviated title *Dr.* and with his house address in the lower right-hand corner and his office number and office hours in the lower left-hand corner. For purely social purposes only his house address appears—inscribed in the lower right-hand corner; his name appears just as in his professional card, preceded by the abbreviated title *Dr.* as *Dr. Henry R. Bliss;* or in somewhat newer and more approved fashion, with the *Dr.* omitted and *M. D.* added, as *Henry R. Bliss, M. D.*

A clergyman's card is appropriately engraved in this wise: *Reverend Samuel D. Baxter.* The *Reverend*, however, is not infrequently abbreviated to *Rev.* A physician, clergyman or scholar may

have earned the right to a splendid tale of letters after his name, the recognized abbreviations of various titles, honors, or degrees conferred upon him; but from the social visiting card it is best to omit all of this, except so much as stands for the one title by which he is commonly addressed. For example, a clergyman who is known as Doctor Mynell has his cards engraved without *Rev.* or *Mr.* in this fashion: *Raymond Lynde Mynell, D. D.*

When for any social purpose a man has occasion to write his name on a card with his own hand he does not omit *Mr.* but writes his name just as it would appear if engraved.

Mourning Cards

IN America we have no hard and fast rules regulating the depth of mourning border on a visiting card. An extremely broad band—one, say, half an inch wide—is frowned upon as too ostentatious an emblem of woe, even when adopted by a widow or by a bereaved parent. Ordinarily, in the first year of widowhood, a border a trifle more than one-third of an inch wide is all-sufficient indication of even the profoundest depths of grief. In the second year a border a third of an inch wide is adopted and continued for six or eight months or a full year. Then and thereafter every sixth month the border is diminished by a sixteenth of an inch until mourning is put off entirely. On the card of a widower, since a man's card is always smaller than a woman's, the black border is always narrower; it is diminished from time to time by about the same graduations as on the card of a widow. When a lady, past the meridian of life, loses

her husband, she frequently chooses to wear mourning for the rest of her days; and after the first year of her bereavement, for the wide border of black is substituted a permanent border an eighth of an inch in width. A gradual narrowing in the black border is hardly in good taste when the death betokened is that of a parent, a child, a sister or a brother. The card for any of these relatives should, from the beginning to the end of the period of mourning, bear a black edging from an eighth to a sixteenth of an inch in width. A border a sixteenth of an inch wide is sufficient for the whole period in mourning in case of the death of a grandparent, or of an uncle or an aunt.

Cards when Calling

AS has been mentioned in the chapter on Calling, a card is never carried by a caller into the drawing-room and presented to the hostess. Not many years ago the custom of folding over the ends of cards prevailed. This was done when the person called upon proved not to be at home, and the form of the fold was laden with polite significance. The left side of the card was folded to indicate that every one in the family was included in the call; and the right side was bent to assure the household that the card was not left by a messenger, but was presented by the caller in person. The card thus treated came to present a very mangled and untidy appearance, and this fact soon led to the abandonment of what was never a very sound custom.

There was a period when callers were obliged in some instances to leave behind them veritable packages of cards. No matter how many of the

members of a household were in society, a card must be left for every individual, and this lavish distribution was required on the occasion of every call. To-day card etiquette is so simplified and systematized that any man or woman can follow it without danger of serious errors.

The majority of calls between women are exchanged on their appointed days at home, and then the cards are usually left by the caller on the tray in the hall as she passes through on her way to the drawing-room. If the call is the first she has paid that season in that house, she puts into the tray one card of her own and two of her husband's. Thereafter, during the season, she need not again leave her own card, if her subsequent calls are made on the friend's day at home. She still leaves two of her husband's cards, however, if her call is made in return for any entertainment to which he has been asked and if her hostess is a married woman. If her hostess's unmarried daughters receive with their mother the caller need not leave any cards for them, even though they are in society. She would, however, leave one of her own cards on retiring from the house, if she found a married daughter or a friend eceiving with the hostess.

A feminine caller never designs any of her own cards for the masculine members of a household on which she calls. A great many women now follow the rule, when calling at a friend's day at home, of leaving their own cards along with those of their husbands, even though it is not the first call of the season, if it is a call paid especially in return for some recent hospitality enjoyed under the roof of the lady receiving. If the visit is merely a friendly one without any important

significance then no cards of any sort are absolutely requisite.

A married woman should always make it a rule to carry an abundance of her husband's cards in the case with her own, and should be most scrupulous in leaving them at houses where he has been entertained. For a bachelor, son or brother she need not perform this office, but may leave him to pay his calls and leave his cards in person.

If two maiden ladies are equally mistress and hostess in the same house the matron who calls upon them for the first time in a season, or after being entertained under their roof, leaves two of her own and two of her husband's cards. Again, if an unmarried woman is the hostess in her widowed father's or her brother's home, cards are left upon her as carefully as if she were a matron. A young lady during her first year in society leaves her name on the same card with her mother's, and the leaving of one of these joint cards suffices for both mother and daughter, or daughters, if the names of more than one daughter appear. When a young lady who uses her separate card pays a call on a friend's day at home, she puts two cards into the hall tray on entering, if the hostess is receiving with a friend, or a daughter, or other feminine relatives. This is done when the call is the first of the season or is in return for some hospitality enjoyed. Except on these occasions, if the young lady calls frequently at the house, and times her visits on their days at home, she need not leave her card.

A young lady paying a chance call on a mother and daughters, or a hostess and friend, and being told the ladies are out, leaves two cards. Of course no young

lady, any more than a matron, leaves her card for any of the men of a household. A call paid to a lady visiting in a house, whether the lady of the house is friend or stranger to the caller, requires two cards, one for the guest and one for her hostess, and this is still the rule whether the caller is a man or a woman. .

Both men and women, in paying calls in a strange city or neighborhood, write on their cards their temporary address—in the corner opposite that in which the permanent address is engraved. On calling at a hotel, it is a sensible precaution to write on the card sent up, or left, the name of the person for whom it is intended.

Cards when Paying Chance Call

A SOMEWHAT different disposition of cards is required when a call is made without any previous assurance of finding the person called upon at home. The caller usually takes the requisite number of cards from her case before ringing the door-bell. If she is a married woman calling upon a married woman who has invited her recently to a dance or dinner, she takes two of her husband's cards from her case with two of her own. Her two cards are enough if she asks to see the ladies ; implying thereby her hostess and one or more daughters. If the hostess is entertaining a sister, a friend, her mother or a married daughter at the time, the lady calling then takes out three of her own cards, and with these in her hand she awaits the servant. Should the reply to her question be *not at home* she hands the cards to the maid, and goes on. If the answer is that the ladies are in the drawing-room, she puts her cards on the tray in

the hall as she passes in to greet her friends. Occasionally a servant seems doubtful whether the ladies are at home or not; then, if the caller wishes to make sure, she gives the servant her personal cards only, and waits in the drawing-room to hear the result of his inquiries. Should the ladies prove to be not at home, then to these cards she adds those of her husband and leaves them all with the servant. On the other hand, if the ladies appear, she pays her call, and on passing out puts two of her husband's cards on the hall tray.

When a Stranger Leaves Cards

NOT infrequently, when a man or a woman is entertaining a relative or friend for a fortnight or longer, the two go on a round of calls together, and in that case a special question as to the proper card-leaving is mooted. If the guest accompanies the host or hostess as a matter of convenience and is a stranger to the persons on whom the calls are paid, his or her card is not left when the persons called upon are not found at home. But if the stranger purposes to spend at least a fortnight in the neighborhood, and the persons called upon present themselves, one of his or her cards should be left in the hall on retiring. Otherwise no card-leaving is necessary, and the person on whom the call was made will understand that this chance caller, if a woman, need not be called upon in return, or if a man, is not expecting to be included in approaching social gaieties in the neighborhood.

For a man or woman who accompanies a friend or relative to a lady's house by special arrangement for the express purpose of being introduced and paying a first call, the card etiquette is quite clear. If the call

is made on an afternoon at home, then the caller, whether man or woman, leaves cards on the hall table as for any first call. In case a chance call is made and the lady or ladies are out, the stranger, whether a man or woman, leaves his or her cards along with those of the sponsor and friend.

Cards When Paying Business Calls

A WOMAN does not send in her card when making a business call on a man. It is sufficient to give the servant her name and state her business or to write both on a slip of paper. When paying a business call on a woman who is a stranger to her, the caller sends up one card, inscribing thereon a hint as to the nature of her errand, or briefly explaining to the servant the purpose of the call. Frequently a formal morning call is paid by one woman on another who is quite her social equal, but with whom she does not exchange cards and visits, except as their association in a club or on some charity committee may necessitate brief business calls. In such calls, only one, and her own, card is sent up by the caller; and this and a brief explanation of the object of the call are left with the servant when the mistress of the house is not at home.

When a Man Leaves Cards

MANY a young man who regards himself as a model of social propriety calls at a house where he has lately been entertained, at a dance or dinner, and asks to see only some one young lady in whom he has a special interest, sending up but one card by the servant, and leaving but one card if the one for whom he has asked is not at home. Every truly

well-mannered man, in calling under such circumstances, will, however, ask to see not any one, but the ladies, if there are more than one in the house; and he will send up one card for the young lady, or ladies, and one for the mother or chaperon whoever she may be. If the ladies are out, he leaves these cards and one for his host. If the ladies are in and one or more descend to see him, he still leaves a card for his host on the hall table on going out.

A call made by a gentleman on a lady, on her day at home, requires no sending in or leaving of cards in the hall, unless he is calling after some entertainment which he has attended under that roof or to which he has been invited, or unless it is his first call on her in the season. After an entertainment, he puts one card in the tray, and that is for his host; also on the occasion of a first call he leaves one. This last is merely to indicate that his address is the same as in the foregoing season. Thereafter when calling on the day at home he makes no use of his cards.

When to Leave and When to Post Cards

A FREQUENT and convenient practice is that of leaving cards at a door in place of paying a personal call, or sending them by post or messenger. The circumstances in which cards are properly left on a member of society are, when an elderly lady or semi-invalid, or woman in deep mourning desires to offer this courteous recognition of calls made upon her or invitations she has received. A very busy hostess owing a dinner call or first call to a friend to whom

she is eager, however, to extend an invitation, is privileged, for lack of time and opportunity, to substitute her call with a card left on the friend, or her card may be posted along with the engraved or written invitation. A man or woman unable to accept an invitation extended by a hostess to whom he or she is a stranger must, within a fortnight after the entertainment, leave cards in due form. Persons invited merely to the marriage ceremony on the occasion of a church wedding, and those who receive cards in announcement of a marriage, carefully leave their cards —men as well as women—on the bride's mother within a week or two after the wedding. When one who is the friend of a groom, but a stranger to the parents of the bride, is invited to a wedding which he or she is unable to attend, he or she does not call, but merely leaves cards on the bride's mother a fortnight after the wedding. When the members of a club or of any other organization are entertained by a lady at her home, all who were invited leave their cards upon the hostess shortly after the celebration under her roof, no matter if it was but an afternoon reception and the hostess is in no sense a calling acquaintance.

Cards are left to enquire the condition of one who is ill, or to show sympathy and good feeling in the event of some great misfortune befallen a friend, or to announce a change of address, or to announce a prolonged absence, or to signify a re-entrance into society.

The act of leaving cards is simple enough. Their bearer, on ringing the door-bell, hands to the servant who answers the call, the two, three or more requisite engraved slips, saying, *For Mr. and Mrs. Blank*, or, *for Mrs. and the Misses Blank.*

Cards Before and After a Funeral

AS soon as a death is announced it is required that the friends and acquaintances of the deceased, or of the bereaved family, leave their cards in person at the house of mourning. Sometimes a brief expression of sympathy is written in pencil on such cards; it is better taste, however, to write nothing on them. A husband and wife, leaving their cards together, hand the servant at the door four cards—two of the husband's and two of the wife's. Very often a married couple leave, instead, two of their joint cards—one is intended for the parents and one for the adult sisters and brothers of the deceased. The same number of cards is required when a gentleman loses his wife or a lady her husband, if there are grown children surviving. Should a married woman lose one of her parents, her friends leave their cards upon her at her own door and also upon her surviving parent. Cards are left upon the eldest of a family of sons and daughters made orphans. Black-bordered cards are not used for this ceremony, unless the callers themselves are in mourning.

It is customary to leave cards not only immediately after a death is announced, but again a few days after the funeral. And this latter ceremony is observed especially by those who wish to show their sympathy, yet are not on a sufficiently intimate footing to venture a call or a note of condolence; for the intimate friends as well as acquaintances leave their cards just after the death is announced. The manner of leaving cards after the funeral is less strictly ceremonious than the manner of leaving them at the announcement of the

death. A matron may leave cards for her entire family, or a sister may fulfil this duty for her brother.

It is not kind nor complimentary to post a card to inquire the condition of a friend who is ill. Such a card must be left in person, after asking news of the invalid's condition at the door. The words *to inquire* penciled below the caller's engraved name, are added to distinguish these cards as the special property of the sick man or woman, also to prove the caller's interest and courteous intentions. When affectionate anxiety prompts a daily call of inquiry it is necessary to leave a card only at long intervals.

Returning Cards of Inquiry

AN invalid, who is fairly on the road to recovery, and who has received many cards of inquiry, shows appreciation of the interest and sympathy they indicate by sending out, through the post, numbers of his or her own cards on which is penciled the phrase *Many thanks for your kind inquiries.* When callers have been generously attentive and thoughtful in not only making frequent inquiries, but in sending fruit, flowers, books, etc., cordial notes of thanks are the proper mediums for the expression of appreciation.

The proper manner in which to acknowledge the cards left before or after a funeral is for the head or heads of the bereaved family to issue large black-edged cards of thanks, two, three or four weeks after the funeral. These are not to be employed in place of written replies to letters of condolence, unless the deceased was a person of public importance and the nearest surviving relatives received countless notes and telegrams of condolence from strangers. Persons there

are who prefer, in place of cards of acknowledgment, to leave their personal cards, suitably edged with black, on all those who called before and after the funeral. This can only be done from three to six months after the obsequies and seems very like a belated recognition of an attention. It is perfectly fitting for a widow, let us say, a few weeks after the death of her husband, to post one of her mourning cards to every man and woman who left their cards upon her. On her own black-edged squares of bristol-board she should then write *With thanks for your kind sympathy.*

But to recur to the question of the large especially printed cards as the mediums for returning thanks: If they are used in the circumstances referred to, a plain large white card edged with black must be chosen and the inscription thereon printed, not engraved, by the stationer. These cards must be posted in black-bordered envelopes, and for a widow returning thanks the proper printed form would be:

MRS. JOHN EVERETT AND FAMILY

return thanks for your kind sympathy

50 Greenfield Street

MRS. JOHN EVERETT

returns thanks to

——— ——— ——— *and family*

for their kind sympathy and condolence

50 Greenwich Street.

A widow and her children might suitably use this form:

The family of the late

JAMES R. BROWN

return their sincere thanks for your kind sympathy

20 Maxwell Place.

In the case of parents acknowledging inquiries for a young child who has been ill, cards may be sent on which their names are engraved together as in other joint cards of husband and wife.

P. p. c. Cards

IT is almost a universal practice for persons who are leaving the neighborhood or city of their residence for the season or for a voyage, to leave cards on all those with whom they have visiting relations, in order to acquaint them with the news of their departure. In this case the ordinary visiting card is used, but with the letters P. p. c. written in one of the lower corners, to indicate the fact of the intended departure. The use of these letters springs from the polite French custom of a special call made *pour prendre congé* (to take leave) of one's friends.

P. p. c. cards are very necessary when a member of society is in debt for hospitalities received and finds it is impossible to pay in person, before going away, the many calls he or she owes. It is permitted to drive from house to house, leaving cards so inscribed with the servant who answers the bell; and if there is not

time to do this, it is even permissible to slip the cards in proper envelopes and post them the day before going away. In leaving for a voyage, many persons follow the sensible custom of writing on the cards the address of their hotel or banker in the foreign country to which they are going.

P. p. c. cards are not as a rule distributed at the end of a season, for then, it is to be assumed, all duty calls will have been paid and all calls of civility returned. Even then, though some women do send them out, but merely to acquaint their friends finally with the fact of their departure. The P. p. c. card requires no acknowledgment of its receipt.

A Traveller's Card

A WOMAN arriving at a place where she has friends and intending to stop there for a greater or less time, takes pains to acquaint her friends—both the men and the women—of her presence by posting her visiting cards bearing her temporary address. A man, in such circumstances, calls on his friends; and if he finds them not at home, he leaves his card.

It is very important for a member of society in case of a change of address to post cards to all his or her friends announcing the change. The cards bearing the old address are best used for this purpose, with a line drawn through the old address and the new one written clearly in pencil above or opposite the old one.

Cards Announcing Birth of a Child

THE birth of a child is announced to friends and acquaintances by special cards sent by post. A large square of bristol board bears the mother's

name and address, and tied to the upper half of this by a narrow white satin ribbon is a second card about one-fourth as large bearing the child's full name, without the prefix or title, and with the date of birth in one corner.

On the receipt of cards announcing a birth calls are usually made to enquire after the health of mother and child and cards are left for them both. Persons prevented by distance or other sufficient cause from calling, should answer the cards of announcement by posting their own cards to the mother, with the words, *Hearty congratulations* written in pencil above the name.

Chapter *FOUR*

Dinners

The Invitations

TEN days is the usual notice given in sending out dinner invitations, although some persons extend it to two weeks, but this is only done when great ceremony is to be observed, or when engraved cards of invitation are issued. For a dinner of ceremony it is not safe, nor in good taste, to issue the engraved or written invitations less than five days ahead of time. The reason for giving a long notice is obvious: it enables a hostess to secure the guests she most wishes to entertain, and makes it easier for her to send out additional invitations when any of her cards are declined.

An invitation posted a day or two before the feast too clearly indicates that its recipient is but an afterthought, or that he or she is asked in to fill the seat of some guest who has dropped out at the last moment.

A hostess who gives many large and elaborate dinners in the course of a season may exercise her preference between writing her invitations on note sheets with her own hand and sending out specially engraved

cards. But whichever course she pursues, the terms in which she bids her friends to a formal dining are invariably the same. The card on which a dinner invitation is engraved is as a rule large, of pure white, rather heavy bristol board, and the engraving is done in script, old English or block type. At proper intervals spaces are left for the insertion of the name of the person invited, the day, the hour and the date, thus:

Mr. and Mrs. Christopher King
request the pleasure of
.....
company at dinner
on.....evening
at.....o'clock
40 Maple Avenue.

Should the dinner be given in honor of a special guest, the hostess may appropriately write, *To meet Mr. and Mrs. Brown*, at the bottom of every engraved card or order her stationer to prepare small cards to accompany every invitation she issues, the cards to be engraved after this form:

To meet
Mr. and Mrs. Brown Wells
of Washington

When a dinner of unusual formality and elegance is to be given, to introduce some one of distinguished position to the hostess's friends, there are sent out cards for the occasion that take this form:

To meet
The President and Mrs. McKinley
Mr. and Mrs. Christopher King
request the pleasure of
.....
company at dinner
on..... *evening*
at.....*o'clock*
40 Maple Avenue.

Written Invitations

AS has been stated in the opening paragraph a hostess may elect to use engraved or written dinner invitations, and though the former are a trifle more elegant, they need never be regarded as more ceremonious mediums for the offer of hospitality. A written invitation, employing the same terms as have just been set forth for an engraved card, never occupies more than the first page of a note sheet. A sheet folded once into an envelope which it exactly fits is the type of stationery to use; and like the engraved cards these personally prepared missives are issued under cover of but a single envelope.

The letters "R. s. v. p." (standing for *Répondez, s'il vous plait*—answer, if you please) now rarely or

never appear on a dinner card; for, it is reasonably argued, to thus remind a person of so obvious and well understood a duty as that of answering a dinner invitation is a distinct discourtesy.

A dinner card is always addressed to both the husband and wife when married persons are invited, since it is discourteous to invite a wife without her husband, or vice versa. When other members of the same family or guests stopping in the house are asked, separate invitations are sent to each one.

Invitations to Less Ceremonious Dinners

FOR small dinners for not more than six or eight people most of whom are already acquainted with each other the invitations are more appropriately issued in the form of brief friendly notes, as follows, and addressed to the wife when a married couple is invited.

24 Chestnut Square,
Feb. 1st, 19—.

My dear Mrs. Johnson:

Will you and Mr. Johnson give us the pleasure of your company at dinner on Monday, the seventh, at eight o'clock?

Sincerely yours,
Elizabeth Barrows Lane.

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30 Rampart St.,
May 4th, 19—.

Dear Mr. Brookman:

We would be very pleased to have you dine with us on Monday next, the 12th, at seven o'clock, if disengaged.

Cordially yours,
Helen Clements.

400 West 40th St.
Nov. 1st, 19—.

Dear Mrs. Jones:

It would give us great pleasure to have you and Mr. Jones dine informally with us on Wednesday, the sixth, at half past six, to meet Mr. and Mrs. Graham Howland, of London, and afterwards go with us to see Sara Bernhardt in "L'Aiglon." Trusting that there is no previous engagement to prevent our enjoyment of your company, I am

Most sincerely yours,
Eleanor A. Smyth.

To Postpone or Cancel a Dinner

WHEN conditions arise to prevent the giving of a dinner for which engraved cards have been issued, the hostess immediately dispatches, by messenger, or by special delivery through the post, short written notices, canceling or postponing the engagement. The formula of the third person can be used or the explanation expressed in a brief note, thus:

Mr. and Mrs. Christopher King
regret exceedingly that a sudden and severe illness in their family necessitates the indefinite postponement of their dinner arranged for the 12th inst.

Because of recent damage to their home by fire
Mr. and Mrs. Christopher King
beg to postpone their dinner, arranged for Monday, the twelfth to Thursday, the fifteenth, on which date they hope to have the pleasure of Mr. and Mrs. Henry Collins's company, at eight o'clock.

1 Fulton Gardens,
Feb. 3rd, 19—.

My Dear Mrs. Collins:

I write in haste and with great regret, to tell you that my husband and I are unexpectedly called to Chicago to-night to testify in the settlement of an estate in which we are vitally interested. As we have no idea what the law's delays may be, we think it best to indefinitely postpone our dinner arranged for the thirteenth. Hoping that at some future date we may have the pleasure of entertaining you and Mr. Collins,

I am most sincerely yours,
Marjorie King.

Inviting a Stop-gap

IT is quite allowable to call upon a friend, as an act of special courtesy, to fill a vacancy occurring in a dinner party at the last moment. But in such a case the invitation should be by a cordial note, frankly explaining the circumstances, and not by a formal card dispatched at the last moment. It would be entirely civil and reasonable, for example, to approach a friend with an appeal for assistance in the following terms:

12 Westbury Place,
Dec. 29th, 19—.

Dear Mr. Cook:

Will you not be very amiable, and help me out on Thursday, the twenty-first, at a dinner party? The grippe has seized one of my guests at the eleventh hour, and I am cast upon the good nature of my friends. We are dining at eight o'clock, and my husband and I will count ourselves under the most agreeable obligations to you for the pleasure of your company as well as the favor you confer by coming.

Sincerely yours,
Amelia E. Bradford.

Answering a Dinner Invitation

A PROMPT and decisive reply, written within twenty-four hours, is the rule followed by well-bred and considerate individuals. It is a gross incivility, else an indication of a very defective social education, to permit a dinner card to lie two or three days awaiting its answer. As unforgiveable a solecism is to accept a dinner invitation conditionally. To write a hostess asking a day or two of grace in which to discover if impediments to final acceptance can be removed, or to write saying, carelessly, "Mr. Brown will be glad to accept Mrs. Jones's kind invitation, if he is not called out of town on business before the fifteenth," are liberties not to be permitted in well regulated society. Let one's yea be yea and one's nay be nay, is the finest precept to follow when answering the complimentary request for one's company at a dinner, whether it is a stately function or a modest and informal gathering.

The answer to an invitation expressed in the third person is invariably written and cast in this mould:

14 West Street,
March 31st, 19—

Mr. and Mrs. Mayhew Marbury
accept with pleasure
Mr. and Mrs. Christopher King's
invitation to dinner on
Tuesday evening, April tenth,
at eight o'clock.

or

Mr. and Mrs. Mayhew Marbury
regret that their departure from town prevents
their acceptance of
Mr. and Mrs. Christopher King's
kind invitation to dinner on
Tuesday evening, April tenth,
at eight o'clock.

14 West Street,
March 31st, 19—.

The envelope would be addressed to Mrs. Christopher King.

A dinner invitation in the form of a note must be answered by a note, in which it is the sensible custom to repeat the dates given in the hostess' missive, thus:

13 Court Street,
Jan. 31st, 19—.

My dear Mrs. Lane:

It gives me great pleasure to accept your kind invitation to dinner on Monday, the seventh, at eight o'clock.

Sincerely yours,
Harriet Johnson.

Eastern Point,
April 29th, 19—.

Dear Mrs. Clements:

I will be most happy to dine with you on Monday, the 12th, at seven o'clock.

Faithfully yours,
Arthur Brookman.

or

14 North End Avenue,
Nov. 22nd, 19—.

My dear Mrs. Smith:

Mr. Jones and I are extremely sorry that we are not able to accept your invitation for the sixth. We are pledged for a dinner and the opera on that date, and lament that the gods see fit to offer us so many more charming invitations than we are able to accept and profit by. Mr. Jones joins me in kind regards and regrets.

Believe me, sincerely yours,
Isabel E. Jones.

The envelope of any of the foregoing answers would be addressed to Mrs. Lane, or Mrs. Clements, or Mrs. Smith, as the case might be, and not to the husband also.

Breaking a Dinner Engagement

HERE a note containing a very genuine and explicit reason for canceling so sacred an engagement must be despatched by special messenger or by special postal delivery to the hostess.

14 West Street,
March 31st, 19—.

My dear Mrs. King:

I regret to say that we are, by most unforeseen and unkind circumstances, prevented from dining with you on Wednesday. Mr Bowles has been called by telegraph to-day to our mines in Pennsylvania, where a serious accident has befallen a number of our employees. We feel acutely distressed, for up to this time none of our men have been injured, and I anxiously await further news of the progress of the rescue.

In sincere disappointment, I am yours,
Elsie T. Bowles.

or

Waverly Place,
Jan. 15th, 19—.

My Dear Mrs. King:

An accident on the ice yesterday afternoon results in so severe a sprain that I fear it will be impossible for me to appear at your table to-morrow. The pain of the wounded ankle is hardly, I assure you, more severe than the disappointment I feel at relinquishing the opportunity of enjoying your always delightful hospitality.

With many regrets I am faithfully yours,
John J. Finley.

Answering a Request to Serve as a Stop-Gap

THIS reply whether favorable or not, must take the form of a note:

3 Broadway,
Dec. 28th, 19—.

Dear Mrs. Bradford:

There is nothing I like better than at the same time to dine with you and serve you. At eight o'clock to-morrow I will do my best to persuade you that the obligation and pleasure of the situation are all on my side.

Believe me, sincerely yours,
Everett R. Cook.

A Large and Formal Dinner Party

THE chief requisites for a successful dinner party are a very carefully selected group of congenial guests, a choice and well-assorted menu; prompt and watchful, but silent and unobtrusive servants; lights tastefully adjusted, and a host and hostess absolutely at their ease. Even to the folding of the napkins and the temperature of the wines, the etiquette of the

dinner party is now exactly prescribed, and the hostess who wanders from the limits of the well-ordained rules will surely find herself led into profitless and embarrassing experiments.

A carelessly selected, ill-assorted dinner company in which there appear a greater number of men than women, or of women than men, is a grievous mistake. As is pointed out in the paragraphs on dinner invitations it is the wisest provision to issue the engraved cards or notes well in advance of the date set for the feast and thereby ensure the presence of the persons desired, before other engagements can claim them; if an ornate and formal feast is on the tapis and at the last moment an accident, illness or bereavement prevents the attendance of a guest, then the hostess must set her wits to work and find a substitute, an obliging friend or relative, to fill the chair thus left vacant; otherwise her table will lose its symmetry in arrangement.

For a ceremonious dinner the company consists of eight, twelve, fourteen or eighteen persons; and the guests must be seated at one table. It is a serious, almost an unforgiveable, error to overestimate the capacity of one's dining-room or the powers of one's cook or waitress, and attempt the entertainment of a greater number of people than can be comfortably seated at one's table, and the provision and service of an entertainment too complicated and elaborate for one's facilities.

Time

THE hour for a dinner, of such formality that the invitations have been issued a fortnight in advance of the chosen evening, is usually seven, seven-

thirty, or eight o'clock. A dinner so elaborate that the actual serving of the many courses will occupy over two hours is a great mistake. A hostess should so arrange her menu and drill her servants that one hour and a half only will be spent at table, though in one hour a handsome and very complete feast can be dispatched, without crowding one course too close upon the heels of another. After an hour or an hour and a half the diners are usually well satisfied to leave the atmosphere of the dining-room and the sight of food.

The Servants

THE serving can be successfully accomplished by a butler, a footman and one maid; by a butler and a maid, or by two skilful women servants. For a dinner of eighteen covers, at least three servants are necessary; for one of twelve covers, two will manage everything nicely, while at one of eight covers a single, capable man or maid, if assisted by a well trained helper in the pantry, can expeditiously minister to everyone's wants.

A butler wears complete evening livery, without white cotton gloves. A second man, assisting, wears his full house livery; or if an assistant is had in for the occasion, from a restaurant, his dress is similar to that of the butler. A maid servant appears in her afternoon livery of black, with white apron, cuffs, collar and cap. The servant that is at the head of affairs in the dining-room, must be instructed as to the exact number of guests, in order that the announcement of the meal may follow immediately on the arrival in the drawing-room of the last person expected. Appearing at the drawing-room

door, the maid or butler should say, looking directly at the mistress of the house, "Madame, dinner is served," or simply, "Dinner is served."

After dinner, when the guests are leaving, the butler is in readiness to open the hall door for them, call carriages, assist gentlemen into their overcoats, and hand them their hats and gloves.

Music

TOO much thought and care can hardly be expended by a hostess upon the aspect of her dining-room and the faultless arrangement of her table, whether a small or a large dinner company is expected. If she purposes to accompany the feast with music, then stringed instruments are preferable to any other. Violins, mandolins, and a harp or guitars produce charming harmonies if the players are established in a hall or on a stair-landing, where they will not be seen and whence the music will come sufficiently softened not to be an interruption or distraction to the guests. Music that interferes with conversation, or that is loud enough to force the company into a tone of speech above the ordinary, is not a pleasure at a dinner, but only a nuisance and a weariness. When a special musical program has been prepared, it should not be performed until after the dinner proper is finished.

Comforts for Guests

IN preparing for a dinner party, the hostess adorns her drawing-room with flowers, opens the piano, illuminates the salon with shaded lamps, and draws the window shades; she also provides a dressing-room for the ladies. In the library or small ante-room, in the

smoking-room, or even in the rear of the hall, gentlemen can be asked to lay aside their coats, hats and gloves, though assuredly in the circumstances of a very large dinner they would require and appreciate the advantages of a dressing-room.

Temperature of Dining-Room

IT is, however, in the dining-room and on her table that the intelligent hostess expends her best care. The temperature of the dining-room should not be allowed to rise above seventy-five degrees, nor permitted to fall below seventy; and the room should be kept always well ventilated, in order that the air may be always sweet and free of odors from the kitchen. Even in the coldest weather one window at least may well be kept open an inch at top and bottom, until the guests enter. A dining-room heats only too rapidly from the lights, foods and human occupants, and even a sumptuous feast is robbed of all its charm when eaten in a hot, exhausted atmosphere. If, by chance, an unoccupied room opens into the dining-room, continuous ventilation, without draughts, may be secured by opening the windows in the vacant chamber and shielding the doorway between the two rooms with screens.

Lights

GAS jets or electric lights swinging above the centre of the table are a tasteless, tactless means of illuminating a dining-room. As a matter of fact, saving and excepting the table and its immediate environs, the room in which a truly enjoyable feast is served must not be lighted at all. The light should be concentrated and so directed, that, while every part of the

cloth is in radiant vision, the guests' eyes are at the same time shaded from any painful glare and the buffets, side-table and pantry door thrown into agreeable shadow. Candles or small lamps, with the flame well shaded, produce the softest, steadiest, most comfortable and most becoming light. Incomprehensible as it may sound, there are hostesses who, in obedience to the behest of fashion, provide gorgeous candelabra or lamps for their table, yet continue to drown out and neutralize the glow from them by turning on the fierce hard light of the gas or electric chandelier. This is simply to convert a fashion, that really originated in sense and comfort, into a perfect absurdity, and to rob the entertainment of just the refinement and picturesqueness that alone give the private dinner an advantage over a blazing feast spread in some hotel restaurant.

When lamps are used, they may be lamps complete in themselves or simply lamp-bowls set in the sockets of silver candlesticks. Exquisite cleanliness, freedom from oily odor, and a clear flame, modulated by tinted tulle, painted silk, or crimp paper shades, are necessary to render them as ornamental and as useful as possible. Whether lamps or candles are used, they should be lighted at least three minutes before the dinner is announced, in order to make sure that they are in good condition and will burn freely and clearly until the dinner is finished. Candles are far more popular than lamps, because they give quite as soft and steady a light, with less heat. Rose red, white, pale yellow, and very delicate green shades are recommended as yielding the most agreeable reflection. The candles should be fixed firmly in the sockets of the candle-

DINNER TABLE

sticks—which may be either of silver, crystal, or porcelain—with *bobèches* to catch the drippings, and with mica protectors under the inflammable material of which the shades are made. Lighting the candles a few minutes before dinner is announced, and then, after a moment, carefully snuffing the wicks will ensure their burning steadily throughout the meal.

Laying the Table

A SQUARE or round table, measuring nearly or all of five feet across, is not at all too extensive for the modern dinner party, wherein at least two feet and a half of the circumference is allotted to the cover of each guest. A long narrow table never lends itself readily to decoration, even under the most skilful hand. In the case of a round table, if the ordinary family board is not large enough to accommodate the number of guests, a larger separate top can be made, to be laid on the fixed smaller one, as special occasions require.

Before the cloth is laid, a thickness of felt or double-faced canton flannel should be placed upon the board; and upon this is spread the cloth itself, of damask linen, large, pure white, laundered with little or no starch, and ironed to perfect smoothness. A handsome dinner cloth falls in full, long drapery about a table, its four corners almost touching the floor; and as the beauty of a dinner board depends largely upon the almost mathematical exactness with which all the furnishings are arranged, a good point to start from in determining the proper location of goblets, decanters, and so on, is the central crease in the cloth. This always runs the length of the table, dividing it exactly in half. At the

middle point in this line the large centre doiley finds its proper place. A square or circular piece of fine napery, lace, or drawn work is best used here; mirror disks and scarfs and circular pieces of linen embroidered in colors are no longer the mode. Occasionally a silver tray is placed at the centre of the table, and on it is set a crystal or silver bowl, or vase filled with flowers. But whether the doiley or the tray is chosen for the flat centrepiece, the flowers are still the chief ornament of every table. White blossoms and maiden-hair fern, a sheaf of gorgeous hot-house roses, a flat basket of orchids, a bowl of brilliantly-tinted sweet peas, an inexpensive dish of ferns, or a pot of blossoming violets are any of them appropriate, whether the decoration is built high or kept quite flat. It is the commendable taste of most hostesses to use pink lamp or candle shades, if pink roses have the post of honor, and yellow silk shades when daffodils shed their radiance of color abroad.

When the centre ornament has been artistically adjusted, the candlesticks or lamps are disposed about it. Four single sticks should form a guard of honor around the flowers, standing at exactly equal distances from each other and from the flowers. Four candles will thoroughly illuminate a table laid for six or eight. For a table of twelve persons, six sticks or two candelabra, each with three or four branches, will be required. Sometimes the candelabra are set at equal distances above and below the centrepiece; or one tall many-branched stick springs from the middle of the basket of flowers, while four shorter single sticks stand to right and left of the centrepiece. Decanters of wine, salt-cellars, pepper-boxes, compotiers of

bonbons, and platters of salted nuts are then located.

Individual salt-cellars and pepper-boxes are not often on dinner tables, but large ones stand, one of each, side by side, somewhere near the four corners of the table. The trays or compotiers of silver, porcelain, or crystal, holding the nuts and sweets, are set between the candlesticks, or a little outside the circle of the candlesticks, toward the edge of the table.

Whatever plan of laying a table is followed, care must be taken that one side exactly matches and balances the other in the number and placing of the various articles, in order to give it a tidy and finished appearance. Care should also be taken not to litter the board with useless objects or dishes that properly belong on the sideboard. Butter is not served at a ceremonious dinner; in fact, at the modern well-appointed family dinner table it does not appear. Celery, radishes, olives, horse radish, mustard, or any other relish or special seasoning, is passed from time to time by the servant; so also are bread and water. Therefore carafes and menus, favors, individual bouquets of flowers, and groups of handsome but useless spoons have wisely been banished as clumsy and meaningless.

Although a table appears better balanced and more dignified when the host and hostess are seated directly opposite each other, this order of laying the covers must be sacrificed if, from the number of persons to be seated or from the shape of the table, it is necessary to do so in order to conform to the rule of placing the guests so as not to bring two ladies or two gentlemen side by side.

Arrangement of a Cover

THE requirements in the arrangement of a dinner cover are as follows: The plate should be so placed that if it is decorated, the fruit or flowers of the decoration will be in a natural position to the eye of the person seated before it; or so that if it is adorned with a monogram or crest, this will be right side up to the view of the sitter. On the plate is placed a large white dinner napkin, folded and ironed square, with the monogram corner showing, and with a dinner roll or a square of bread laid between the folds. To the left of the plate three silver forks are laid close together, the points of the prongs turned up. To the right of the plate lie two large silver-handled, steel-bladed knives and one small silver knife, their sharp edges turned toward the plate. Beside the silver knife is laid a soup spoon, with its bowl turned up, and next to the soup spoon lies the oyster fork. Though three forks only are as a rule laid at the left of the plate, a hostess whose supply of silver is equal to almost any reasonable demand may add yet another or lay the covers with only two apiece. The additional fourth fork would be for the fish and of a special shape, that is, shorter than the others with three flat prongs and the third one on the left broader than the others. If the fish that is to be served can easily be disposed of without the use of the small silver knife at the right of the plate, then this last mentioned utensil should not be supplied.

Nearly touching the tips of the knife-blades stand four glasses—one a goblet, or tumbler, for water; one a small, very tapering, vase-like glass, for

sherry; one, the conventional wine-glass, for claret, and one very tall or very flaring for champagne.

If sauterne or any still white wine is also to be served, to the list of glasses must be added one shaped like a tumbler, but smaller in circumference and somewhat taller, or one shaped like the one for claret and tinted a delicate green. If both still water and sparkling water are to be offered, the first mentioned should be served in stemmed goblets and the second in tumblers, and if whiskey and water is to be offered to any of the male guests, there must be provided for this clear, thin glass tumblers, very much taller than those used for the mineral water, and perfect cylinders in shape or flaring slightly at their tops.

On top of the napkin lies a small gilt-edged card, possibly with a tiny water-color decoration in the corner, and bearing across its length, in the hostess's handwriting, the name of the person for whom the seat is intended.

The Menu

WHEN the dining-room is in readiness, the hostess must needs as well have satisfied herself that the menu she has appointed is not only well and carefully cooked, but selected with taste and good sense. Large dinners seem to require a long list of dishes—for eighteen persons, as many as ten or twelve or fourteen courses; for eight persons, eight or nine courses; six friends meeting round a hospitable board would be well satisfied with six courses.

The order of a sumptuous dinner would follow this general routine:

1. Shell fish—small clams or oysters, one-half

dozen for each person, laid in their shells on a bed of finely crushed ice. With these are offered red and black pepper, grated horse radish, small thin slices of buttered brown bread, or tiny crisp biscuit and quarters of lemon.

2. Soup.
3. A course of hors d'œuvres, such as radishes, celery, olives, and salted almonds.
4. Fish, with potatoes and cucumbers, the latter dressed with oil and vinegar.
5. Mushrooms or sweetbreads.
6. Asparagus or artichokes.
7. Spring lamb, or roast, with a green vegetable.
8. Roman punch.
9. Game with salad.
10. A second entrée.
11. A rich pudding.
12. A frozen sweet.
13. Fresh and crystallized fruit, and bonbons.
14. Coffee and liqueurs.

Leaving out the third, fifth and tenth courses, a menu of proportions sufficiently dignified for a dinner of eight guests remains, while for a simple entertainment it would be enough to begin with soup, followed by fish, a roast, salad, ices, sweetmeats and coffee.

Wines

WINES are a feature of the greatest importance in dinner-giving, and at least three kinds may be poured: that is to say, sherry, claret and champagne. For a dinner of more than eight persons, a white wine, sherry, claret, burgundy and champagne are provided. One wine, preferably claret, is poured at a small dinner.

White wine is drunk with the first course and

sherry with the soup ; champagne is offered with fish, and its glasses are replenished throughout the meal. Claret or burgundy comes in with the game. Sherry and claret are usually decanted, and the cut crystal and silver bottles form part of the decorative furniture of the table. The temperature of these liquids must not be below sixty degrees, and many persons prefer their claret of the same temperature as the dining-room. White wines and Burgundy are best poured from their bottles and served cool but certainly not cold. When a very fine Burgundy is poured the bottles are laid on their sides, each one in its small individual basket and for hours they are not disturbed in order that all the sediment may fall to the bottom, leaving the rich fluid exceedingly clear. The man or maid servant who pours this wine brings each bottle in its basket to the table and so handles the whole that the bottle may be jostled as little as possible.

Champagne is never decanted, and must be poured while very cold—in fact, directly on leaving a bed of ice and salt in which the bottles, as a rule, are packed to their necks for a half hour before dinner. The buckets of salt and ice, holding the bottles of champagne, are placed conveniently in the pantry, and when this wine is to be poured the servant deftly pulls the cork and wraps a fringed white napkin spirally about the bottle, from neck to base. This napkin absorbs the moisture on the bottle's surface and prevents any dripping. An untrained servant should never be trusted to pour champagne.

Liqueurs are served with the coffee, are decanted into cut or gilded glass bottles of special shape and drunk from very small stemmed or tumbler shaped

glasses. All liqueurs are equally agreeable when served at the temperature of the drawing-room, though many persons prefer green mint when it is poured into tiny glasses nearly filled with shaved ice. The bottles of liqueur and small glasses are arranged on a silver tray and carried after dinner into the drawing-room when the coffee is taken there.

Serving

THE service of a dinner should proceed expeditiously—without haste, and yet without long pauses between the courses. So soon as the table is set, in the pantry, on the dining-room buffet, or a side table, the extra forks, plates, knives, spoons, etc., for the different courses may be piled and laid, and the finger glasses arranged—everyone of the latter half filled with water in which floats a geranium leaf and one blossom, and set in a plate upon which is spread a lace or linen doily. When a dinner commences with oysters or clams two plates are laid at each cover an instant previous to the announcement that the meal is served. One, a deep plate, contains the shell fish laid on cracked ice, and this is set upon a second plate that serves no obvious purpose, save to protect the cloth in case the ice should melt and flood the first platter.

If the dinner begins with soup each cover is laid with a flat plate, on which is folded a napkin holding a roll. These things the guests remove when they are seated and the servant then sets upon the first plates, second and deeper ones containing soup At the conclusion of the soup course all the soup plates are removed, with the plates on which they have stood, and then warmed plates for the fish are distributed.

After this course a clean plate is required for each guest before the serving of any course begins and when the first three forks and knives laid at all the covers, have been used, fresh ones must very naturally be given with each plate. The servant should lay every plate on the cloth quietly and where there are more than six guests dining it is safest for the maid or butler to take no more than four or five plates at a time from the sideboard, distribute them noiselessly and then return to the buffet for the remainder. A question troubling many a hostess, is whether the clean knives and forks should be put on the fresh plates as they are laid before the guests, or whether the plates should be distributed first and then the knives and forks laid on the cloth beside them. The first course is usually adopted in restaurants and at hotel tables, where rapid service is esteemed above noiseless and deliberate elegance. In a private house, where servants are well trained, one maid distributes the plates and in her rear comes another, to softly lay the knives and forks in their proper places. Even if one maid serves the dinner she can proceed thus with greater rapidity and silence than if required to set plate, knife and fork all down together.

Plates for hot courses must needs be warmed, but hot plates that make one's fingers tingle are an inappropriate evidence of zeal. If the hostess' supply of china is limited, plates once used can easily be washed in the pantry and utilized for another course. The servant who waits must not be expected to do this; and a warning is well given to the maid who washes the dishes, and generally assists in the pantry, not to carelessly clash the china or create a bustle

that cannot but painfully confuse and distract the hostess and guests. The dumb-waiter should roll up and down noiselessly, and a tall screen should protect the guests' eyes from fleeting glimpses of the pantry as the servant passes back and forth.

A well-trained servant presents the dishes at the left hand of every guest in turn, beginning the first course with the lady at the right of the host, and then passing in regular order from gentlemen to ladies as they are seated. After the first course, the dishes are started on their progress about the table at the left hand of a lady, but not always with the lady seated at the host's right, for the same person must not invariably be left to be helped last.

At a ceremonious dinner served à la Russe, the host does not carve any of the meats, none of the dishes are set upon the table and the hostess does not help her guests to anything. When a dozen or more persons are dining the serving of a course is expedited by dividing the whole amount of the course on two dishes, which the two servants in waiting would begin to pass simultaneously, from opposite sides and different ends of the table.

In offering a dish, it is not requisite for the servant to make any word of comment or invitation; when two wines are poured with a course the butler then mentions the names of the wines, in an interrogatory tone, leaving the guest to make choice. If three servants are in attendance, the butler does not pass many of the dishes. His duty is to pour the wines, present the game and fish courses possibly, stand near the side table or buffet and direct his assistants with silent signals and covert gestures, lend a deft hand

at any crisis, and at the conclusion of the meal, set forth the cigars for the gentlemen and carry the coffee in to the ladies in the drawing-room.

Welcoming Guests

A HOST and hostess receive in their drawing-room, and must be prepared to welcome the first person to arrive, advancing to meet their friends with cordial speeches and outstretched hands. At a dinner of eight, introductions can easily be made before the feast is announced; at a larger dinner, the host and hostess must see to it that every gentleman is introduced to the lady beside whom he is to sit at the table and take in on his arm.

Fifteen minutes is ample time to wait for a delinquent, and if there is a guest lacking a quarter of an hour after all the other guests have arrived, the hostess is privileged to order the dinner to be served.

Order of Precedence

WHEN dinner is announced, the host rises at once, offering his right arm to the lady who is to sit at his right. If a dinner is given in honor of a married couple, the host leads the way to the table with his guest's wife, the hostess bringing up the rear with that lady's husband. If there is no particularly distinguished person in the party, the host takes in the eldest lady, or the one who has been invited to the house for the first time. Relatives, or husbands and wives are never sent in together. There should, if possible, be an equal number of men and women guests. If, however, there are eight ladies and seven gentlemen, the hostess should bring up in the rear

walking alone; she should never take the other arm of the last gentleman.

Seating the Guests

THERE need be no confusion in seating. Those persons who go into the dining-room together sit side by side; and they can move gently about the table, to find their places by the cards bearing their names and lying at their respective covers. The host waits a moment until the ladies are seated, then the dinner proceeds.

For a very large dinner, the hostess will find it most convenient to prepare beforehand small cards in envelopes, to be given the gentlemen by the butler at the door or in their dressing rooms. On each envelope is inscribed the name of the gentleman for whom it is intended; on the card inside is the name of the lady whom he is to take in to the table. On investigating his card, the recipient can easily identify his table companion, and if he knows her not, can appeal to his host or hostess to introduce him.

Welcoming a Delinquent

SHOULD one or more guests arrive after the company is seated, the hostess is expected to bow, smile, shake hands, and receive apologies amiably; but does not rise unless the guest is a woman. The host, however, rises, goes forward, assists in seating the delinquent, and endeavors, by making general conversation, to distract attention from the incident. If the arrival is very late, no break is made in serving, the guest being expected to take up the dinner at the point it has reached when he appears, otherwise great confusion arises.

In Case of Accident

IF during a dinner a guest meets with an accident, such as overturning a plate or breaking a glass, the hostess should smile amiably, in a few words set the individual at ease, and instantly introduce a topic of conversation that will direct the company's attention to a totally foreign subject. Prolonged protestations of indifference and further reference to the matter are in bad taste. At the end of each course, both host and hostess should be careful to note whether any of their guests are still engaged in eating, and at least simulate the same occupation until every one present is quite finished.

When the Ladies Leave the Table

AT the conclusion of the fruit course, the hostess looks significantly at the lady at the right of her husband, and meeting her glance, nods, smiles and rises. At this movement the gentlemen rise as well, standing aside to permit the ladies to pass out toward the drawing-room. The doors or portières of the door communicating between drawing- and dining-room are then closed, and the butler or waitress carries in the coffee tray to the ladies, following it with a tray holding tiny glasses and decanters of various liqueurs.

Cigars and Wine

AFTER the ladies leave the dining-room, the servants pass cigars and cigarettes, with a lighted taper or an alcohol lamp. Ash-trays are then conveniently placed, and the decanters arranged near the gentlemen, who, as a rule, change their seats to join

a group at the host's end of the table. The host personally fills the glasses of his guests or invites them to help themselves, and push the decanters on.

Twenty to twenty-five minutes after the ladies have retired, the host should propose adjourning to the drawing-room, permitting the gentlemen to precede him in leaving the dining-room.

Bidding Guests Adieu

HOST and hostess rise to bid departing guests farewell. When a lady makes a motion to leave, the host accompanies her to the drawing-room door and orders her carriage called. In behalf of a gentleman departing, the butler or waitress would be rung for, to assist the guest in finding his coat and assuming it, and to open the hall door.

Such would be the etiquette for the ceremonious and fashionable dinner party; and with a very few changes, a small and less fashionable dining would be conducted on precisely the same lines. There might be fewer servants and fewer courses, simple flowers, and but a quartet of intimate friends; but this change of conditions necessitates but slight alteration in the method of arranging the table, of offering the food, and of welcoming the guests. Finally, let it be said, at a dinner, whether formal or informal, whether the host carves the joint or does not, and whether the hostess and the other ladies sit with the gentlemen as they enjoy their cigars or do not, it still is the duty of the entertainers to take a prominent part in the table conversation. The hostess must not allow her thoughts to wander, nor harassing doubts to cloud her brow. She must preserve her serenity and good temper, smile at mistakes,

correct the servant in a low tone, and give close and flattering attention to the conversation about her.

The Simple Dinner

AGREEABLE and successful dinners are given with far less elaborate paraphernalia, menu and service than has been described in the foregoing pages. A hostess who possesses pretty but simple table furniture, and commands the services of but one maid and a cook of ordinary capabilities, should select a list of dishes which will not be difficult to prepare; oysters, soup, fish, a roast with vegetables, salad, dessert and coffee, if well cooked and temptingly presented, form a feast fit to set before a king. The fish course is completed by potatoes or cucumbers, or both; the salad is possibly preceded by frozen punch and accompanied with game, and for a truly simple dinner the hostess should serve the soup, salad, dessert, and pour the coffee and the host serve the fish and carve the joint and game.

A white cloth and centrepiece of flowers, four candles or dinner lamps, one decanter of red wine and two or four small crystal or silver platters, containing bonbons, olives, salted nuts and celery, are the proper furnishings for a board set for a party of six or eight persons. The covers for a simple dinner, are, with the exception of fewer wine glasses, arranged as for a fashionable and formal banquet.

If the first course consists of oysters or clams, these should be set on the table as directed on page 92. If the dinner begins with soup, the hostess should find, when the company enter, the filled and covered tureen and a pile of warm soup plates at her place. So soon as everyone is seated the maid removes

the tureen cover and passes the plates of soup as her mistress ladles out the liquid. As it is not customary, except at the family dinner, to invite a guest to take a second helping of soup, the maid properly removes the tureen when the last plate has been filled and passed. The first plate of soup is given to the lady seated on the host's right hand, then to the other feminine diners, in the order in which they are seated, before the gentlemen are served. A well-instructed waitress does not remove the plates of any course until she sees that every guest has quite finished eating. The fish and fish plates are set before the master of the house and when each guest has received a portion the waitress passes on her tray a dish of potatoes. If cucumbers are to be eaten with the fish, a small glass saucer should be laid at the left of every cover, and then the maid passes to each guest a glass bowl, in which the salad has been prepared.

The master of the house, at a dinner of the simpler sort, carves the roast, and the maid, having deposited the plates containing the meat before each guest, passes the vegetables. The dishes of vegetables never look well on the table. When everyone has had a helping these dishes should be covered, placed on the sideboard and perhaps passed again before the meat course is finished. The roast is, however, left before the carver, if it is his desire to invite the guests to a second helping of meat.

When a frozen punch is served between the roast and salad, the small glass cups, from which it is eaten, are filled in the pantry, each one is set on a dessert plate, on which is laid a teaspoon, and these are set before the guests. If game follows the punch it

should be carved by the master of the house and the salad passed by the waitress, so that each guest helps himself directly from the large salad bowl. As soon as salad is passed the bowl is put on the sideboard, and it is to be decided by every hostess independently whether the salad is to be taken on the plates containing the game, or whether small plates are to be set at the right of every guest before the salad goes around.

When neither frozen punch or game are served the bowl of salad and the plates should be set before the hostess for serving and the maid then passes cheese and toasted biscuit. The hostess also serves the ice or pudding that forms the dessert and the waitress passes the platter of cakes and finally sets it on the table.

Should claret and a white wine or one red wine only be served with such a meal, the host invites that gentleman whose hand is nearest the decanter to fill the glass of the lady beside him, his own, and then pass the decanter on. Sometimes the waitress, after she has served everyone to soup, fills all the wine glasses and places the decanter near the host, who thereafter sees that it is passed about at proper intervals.

The hostess after the fish course requests her guests to help themselves to olives and salted nuts and to pass the platters containing the relishes. Later she takes care that the bonbons go round the table.

If a fruit course succeeds the dessert the waitress places before every guest a plate on which there lies a doily, on this a finger bowl half full of water and beside the bowl a small silver knife. Then to everyone she offers the platter of fruit and finally places it on the table before her master or mistress. The coffee is usually brought in to the table on a tray which is set

before the hostess, who pours the liquid and sweetens it to everyone's taste.

Etiquette for the Dinner Guest

THE first duty of the dinner guest is to arrive before the hostess' door on the stroke of the hour named in her invitation or within fifteen minutes thereafter. It is almost as embarrassing a blunder to anticipate by ten or twenty minutes the time indicated on the dinner cards as it is to keep the hostess, her delicate viands, and her presumably hungry guests waiting.

If one is unavoidably detained, an earnest and brief apology should be offered the hostess; and if the company are already seated at table, it is best, after a short explanation, to take the vacant seat and ignore the subject of the delay.

The servant at the door usually directs the feminine guests to the dressing-room, where wraps are laid aside. If no cloak-room is arranged for the masculine diners, they put off their hats, coats and gloves in the hall, and those gentlemen who have accompanied ladies to the house of feasting, wait in the hall until their companions appear. The lady enters the drawing-room first, her husband, brother, or escort slightly in her rear.

Going in to Table

AFTER greeting the host and hostess and exchanging a few words with them, it is very easy to pass on into the room and enter into conversation with friends who have already arrived. A man or woman, who is a stranger to every one in the room, can expect

the host or hostess, unless deeply engaged with newcomers, to rid the situation of any awkwardness and difficulty by making suitable introductions. At the majority of dinners numbering no more than eight persons, every one is introduced; and on the announcement that the meal is served, the hostess signifies in what order the entrance to the dining-room must be made. If she prepares small cards and envelopes, which the servant in the hall distributes among the gentlemen as they arrive, every man, slipping the card from the envelope that bears his name, finds written thereon the name of the lady he is to take in to the table. If he has not met the lady, he should mention that fact to the host or hostess, who will introduce him.

When dinner is announced, every gentleman gives his left arm to the lady beside whom his lot is cast for the evening, and walking with her, follows the host to the dining-room. If name-cards are placed at every cover, the guests walk about the table until their seats are located, the gentleman draws out the lady's chair, waits until she is seated, and then seats himself. It is necessary to ceremoniously watch and see that the hostess is seated first.

Etiquette at Table

SETTLED in their chairs, the guests draw out the rolls from their napkins, lay the linen serviettes across their knees, and the ladies draw off their gloves and place them beneath the napkins. Reference can easily be made to the short chapter on table manners for directions as to the best methods of plying a knife and fork. Therefore, especially apropos of dinner parties, it need only be said here that it is in ques-

tionable taste to help oneself very liberally to the courses, to comment admiringly on the food or decorations; and it is hardly permissible to refuse a dish, or, at any rate, more than one, even if a weak appetite or the necessity of following a rigid diet prevents full indulgence in the delicacies provided. The safest course to follow, in order to avoid exciting the hostess' anxious curiosity or the comment of the other diners, is to take a little of everything on one's plate and simulate some relish in it.

Guests who have gone in to table together are not obliged to devote their conversation exclusively to each other. As the fruit course comes to an end and the hostess signals for adjournment to the drawing-room, every one rises. The gentlemen, pushing back their chairs, stand for the ladies to pass out freely from the table. If the servants do not open the doors, or draw aside the portières, leading to the drawing-room, the gentleman sitting nearest them goes forward and holds them open until all the ladies have passed out.

In the drawing-room, the ladies resume their gloves at their leisure, accepting or refusing the coffee and liqueurs as their preferences prompt.

In the dining-room, the men sit at ease to smoke and sip their coffee and wine, drawing down near that end of the table at which the host is established. At a sign from that gentleman, cigars are put aside, and a general exodus from the dining-room takes place.

When to Leave

GUESTS are privileged to leave at any moment after the dinner is concluded. It is not polite or flattering to a host and hostess to accept their invi-

tations to a ceremonious dinner and hurry away to meet another engagement just as the pudding or ices are brought on; but in the gay season, in a big city, where one or two entertainments take place in an evening, a man or woman greatly in demand may linger but ten minutes in the drawing-room after dinner, and then, with explanations and adieux, go on to the next festivity.

As a rule, however, at a dinner beginning at seven or half past seven o'clock, it is well to order one's carriage or rise to leave at ten; at an eight o'clock dinner, to leave at half past ten would be most discreet, though this rule becomes liable to a very elastic interpretation when a dinner is made up of brilliant, congenial persons, and the talk in the drawing-room is prolonged irresistibly until eleven.

The lady makes the first motion at departure, when a husband and wife, brother and sister, or betrothed couple dine at the same house.

Taking Leave of Hostess

NO matter how numerous the company and how engrossed the hostess may be, when a guest prepares to retire, he or she must seek their entertainer out and bid her adieu, with polite thanks for the hospitality enjoyed. It would be advisable to say, *It has been a most enjoyable evening, Mrs. Blank; one only regrets that an end to it must come;* or, *I am under the greatest obligation to you, Mrs. Blank, for a charming evening.* Or, *Au revoir, with many, many thanks; this has been a delightful occasion.*

To the host no less civil adieu would be made; but having expressed thanks to his wife in the honors of

which he is supposed to share, no such impressive, grateful speeches need be offered him.

Of friends in the drawing-room and near at hand a guest would take formal farewell; but to persons merely introduced and at a distance it would be sufficient to bow politely with a murmured good evening. A gentleman would cross the room, if necessary, to take ceremonious leave of the lady to whom he had given his arm to the table—unless she was very distant or deep in conversation—saying, *Good night, Miss Blank, it has been a great pleasure to have met you.*

In kindly courtesy a lady rises and extends her hand to the gentleman who went to the table with her, saying, at least, *Thank you; good night, Mr. Jones.*

Dinner Dress for Men

FULL evening dress is the rule—black swallow-tail coat, trousers and waistcoat to match, or a waistcoat of white piqué, cut open in a long graceful U in front, to display an immaculate expanse of stiffly-starched white linen, ornamented with two or three small pearl studs. A high white linen collar, with white lawn or black silk or satin bow tie, broad cuffs held with link-buttons, and light-weight patent-leather ties, or pumps, is the *costume de rigueur* for a dinner in summer or winter. The tailless dinner jacket, always worn with a black bow tie, is only permissible when dining at home without guests, or in the company of one or two intimates.

In winter, to a dinner party, a top hat, a long dark overcoat and grey walking gloves would be worn; in summer, a very light, short top coat and any comfortable hat or gloves may be adopted. Gentlemen do

not wear gloves in the drawing-room or dining-room in the event of a dinner.

Dinner Dress for Women

FOR women, the essential dinner costume is *décolleté*; that is, cut open about the throat and shoulders and short in the sleeves—else the arms are covered with delicate and transparent stuff. The hair is elaborately dressed, and jewels are advantageously utilized. For a less ceremonious dinner, a high-necked and long-sleeved gown is suitable, provided the dress is of a light color or is a rich dark silk handsomely garnished.

Chapter *FIVE*
Table Manners

Proper Seat at Table

SIT erect, neither lounge back, nor reach forward to catch mouthfuls. A gentleman waits until his hostess is seated, whether she is a great lady of fashion or his mother. A seat drawn too close to the table throws out the elbows; to sit too far away from it always crooks the back. The proper compromise is a position in which the waist or chest is about eight inches from the board.

While a meal is in progress it is both familiar and ungraceful to put the elbows on the table, trifle with the knives and forks, or clink the glasses together. When not actively occupied in eating, the hands should lie quietly in the lap, for nothing so marks the well-bred man or woman as a reposeful bearing at table.

Use of Napkin

THIS must not be spread out to its full extent over lap or chest, and none but the vulgarian tucks his napkin in the top of his waistcoat. To unfold it once and lay it across the knees is enough. At the conclusion of a meal enjoyed in a restaurant or at the table of a friend, it is not necessary diligently to fold the square of linen in its original creases and

lay it by the plate. Since that napkin will not be used again until it is washed, it is all-sufficient to place it unfolded on the table when rising. This rule is not followed when visiting for a day or two in a friend's house. Then the guest should do as the host and hostess do, for not in every household is a fresh napkin supplied at every meal.

Knife and Fork

THE knife is invariably held in the right hand and is used exclusively for cutting and never for conveying food to the mouth. The fork is shifted to the right hand when the knife is laid aside, and save for small vegetables, such as peas, beans, etc., it is not utilized spoonwise for passing food to the mouth.

It is an evidence of careless training in table manners to mash food in between the prongs of the fork, to turn the concave side of the fork up and, loading it with selections from different foods on the plate, to lift the whole, shovel-wise, to the mouth.

No less reprehensible is it to hold knife and fork together in the air when the plate is passed up to the host or hostess for a second helping, or, when pausing in the process of eating, to rest the tip of the knife and fork on the plate's edge and their handles on the cloth. When not in active service both these untensils must remain resting wholly on the plate, and at the conclusion of a course they should be placed together, their points touching the centre of the plate, their handles resting on the plate's edge.

Not only fish, meats, vegetables and made dishes, but ices and frozen puddings, melons, and salads as well, are eaten with a fork. Oysters and clams, lobster

and terrapin are fork foods, and it is a conspicuous error in the ethics of good manners and epicureanism to cut lettuce, chickory, etc., with a knife. Lettuce leaves are folded up with the fork and lifted to the mouth.

Use of the Spoon

NEVER allow a spoon to stand in a coffee, tea or bouillon cup while drinking from it. For beverages served in cups and glasses it is enough to stir the liquids once or twice, sip a spoonful or two to test the temperature and then, laying the spoon in the saucer, to drink the remainder directly from the cup. To dip up a spoonful of soup and blow upon it, in order to reduce the temperature, is a habit that should be confined to nursery days. And in taking soup it is best to dip it up with an outward motion rather than by drawing the spoon toward one.

Liquids are imbibed from the side, not the end, of the spoon.

The foods eaten with a spoon are grape fruit and fruit salads, small and large fruits when served with cream, hot puddings and custards, jellies, porridges and preserves and hard or soft boiled eggs. In England boiled eggs are eaten from the shell and it is an amazing sight to the well-bred English man or woman to see an American break an egg into a glass. Nevertheless on this side the water we prefer our eggs broken in glasses and see nothing reprehensible in the act.

Use of Finger Bowl

A FINGER bowl is the necessary adjunct to a fruit course. The bowl, half filled with water in which a fragrant leaf or blossom floats, is set upon a

plate, on which a small doily lies. Unless a second plate is served with the fruit, that on which the bowl of water stands is intended to receive it. Then the bowl and doily must be removed a little to one side and the former placed upon the latter. When the fruit is finished each hand in turn must be dipped in the water, not both together as though the bowl were a wash basin. A little rubbing together of the finger tips, without stirring up or splashing the water about, cleanses them thoroughly and they must be dried with the napkin on the knees. The flowers in the bowl may be taken out and pinned in the front of the gown or on the coat lapel.

Noiseless and Deliberate Eating

TO eat slowly and quietly is an evidence of respect for one's health and personal dignity. Only the underbred or uneducated bolt their food, strike their spoon, fork or glass rim against their teeth, suck up a liquid from a spoon, clash knives and forks against their plates, scrape the bottom of a cup, plate or glass in hungry pursuit of a last morsel, and masticate with the mouth open, pat the top of a pepper pot to force out the contents and drum on a knife-blade in order to distribute salt on meat or vegetables.

Conversation and small mouthfuls are aids to digestion and it is a useless and ugly exertion to smack the lips together when chewing.

Individual salt-cellars are not commonly used today. A well-arranged dinner, breakfast or luncheon table is provided instead with two or more large stands filled with salt. A helping from one of these should be taken with the small salt-spoon and placed

on the edge of the plate and not upon the cloth beside the plate. To thrust one's knife-point into the large salt-dish is vulgar in the extreme. When distributing salt upon food it is not necessary to take a pinch between thumb and forefinger: a little taken up on the knife's point, or whatever will adhere to the fork prongs, is enough to savor the whole of any helping of food on the plate.

A last and elusive morsel of food should never be pursued about a plate and finally pushed upon the fork by the assisting touch of a finger. A bit of bread may be utilized for this purpose or, better still, the knife, if it is at hand.

A mouthful of meat, vegetable or dessert should never be taken up by fork or spoon and held in mid-air while conversation is carried on. As soon as food is lifted from the plate it should be put into the mouth.

Accidents at Table

MISHAPS will overtake the best regulated diner, who, however, when anything flies from the plate or lap to the floor, should allow the servant to pick it up. Should grease or jelly drop from the fork to one's person, then to remove the deposit with the napkin corner is the only remedy.

How often, oh how often! does the apparently well-conducted man or woman, when such an accident befalls, gravely wipe his or her knife on a bit of bread or the plate's edge and heedfully scrape away at the offending morsel. This is decidedly the wrong way to do it, just as it is an egregious error thoughtfully to scrape up a bit of butter or fragment of fowl from the tablecloth where it has fallen beside the plate. At

the family board this is well enough, but to do so at a restaurant or a friend's table is wholly unnecessary.

If an ill-starred individual overturns a full wine or water glass at a dinner table, profuse apologies are out of place. To give the hostess an appealing glance and say: *Pray forgive me, I am very awkward*, or, *I must apologize for my stupidity, this is quite unforgiveable, I fear*, is enough.

Should a cup, glass or dish be broken through carelessness, then a quick, quiet apology can be made and within a few days sincere repentance indicated by forwarding the hostess, if possible, a duplicate of the broken article and a contrite little note.

A serious and unpleasant accident is that of taking into the mouth half done, burning hot, or tainted foods and the one course to pursue is quickly and quietly to eject the fearful morsel on the fork or spoon, whence it can quietly be laid on the plate, or into a corner of the napkin. This can be so deftly accomplished that none need suspect the state of affairs and the napkin folded over and held in the lap throughout the meal.

Foods Eaten With the Fingers

AT luncheon, breakfast, high tea, or supper, a small plate and silver knife lie beside the larger plate and on this the breads offered must be laid—not on the cloth, and the small silver knife—not the large steel-bladed ones—used for spreading the butter. At dinners, the roll in the napkin is taken out and laid on the cloth at the right beside the plate. Never bite off mouthfuls of bread from a large piece nor cut it up: break it as needed in pieces the size of a mouthful,

spread on a bit of butter, if that is provided, and so transfer with the fingers to the mouth.

Crackers are eaten in the same way. Celery, radishes, olives, salted nuts, crystallized fruits, bonbons, all raw fruits (save berries, melons and grape fruit), artichokes and corn on the cob, are finger foods, so to speak.

Cake is eaten after the manner in which bread is disposed of, or with a fork.

Peaches are quartered, the quarters peeled, then cut in mouthfuls and these bits transferred with the fingers to the lips. Apples, pears and nectarines are similarly treated. Plums, grapes, etc., if small enough, are eaten one by one and when the pits are ejected they are dropped from the lips directly into the half closed hand and so transferred to the plate.

Burr artichokes are broken apart leaf by leaf, the tips dipped in sauce and lifted to the mouth. The heart is cut and eaten with a fork.

Cheese is cut in bits, placed on morsels of bread or biscuit and lifted in the fingers to the lips.

Oranges, like green corn on the cob, are hardly susceptible of graceful treatment. An orange may be cut into four pieces; the skin then easily drawn off, the seeds pressed out, and each quarter severed twice, forms a suitable mouthful. Deliberately to peel and devour an orange, slice by slice, is a prolonged and ungraceful performance.

Is it necessary to reiterate the warning of all writers and teachers on this subject, that chicken, game and chop bones may under no circumstances be taken up in the fingers? Whoever is so unskilful as to fail to cut the larger part of the meat from chop and fowl bones

must suffer from their inadeptness and forego the enjoyment of the tempting morsels.

Asparagus is not taken up in the fingers. All that is edible of the stalk can be cut from it with a fork, and the sight of lengths of this vegetable, dripping with sauce and hoisted to drop into the open mouth, is not in keeping with decent behavior at the modern dinner table.

The Second Helping

AT a large and formal dinner party, elaborate luncheon, or ceremonious breakfast, a guest, no matter how intimately associated at the house where the dinner is given, should not ask for a second helping to any of the dishes. At a small dinner party, when a guest is a rather intimate friend of host or hostess, the request for a second helping to a dish is accepted by the hostess as a compliment. At a formal feast, neither host nor hostess should delay the progress of the courses by asking anyone at their board to taste again of a dish that has been passed, but at a small dinner or a family dinner it displays hospitable solicitude for a hostess to invite her guest to take a second helping. At a small dinner party she could do this by directing the servant to again pass the dish to every one at table, or, when herself helping an entrée, salad or dessert, request her guests to accept a second serving of the dish before her. The host who carves does well to offer a little more of the meat to those who he sees have disposed of their first helping. To press a second slice of meat or second spoonful of dessert upon a guest who politely acknowledges that his or her appetite is quite satisfied, is to exceed the bounds of civility.

A guest is always privileged to ask for a second or third glass of water at a dinner that is formal or informal, and this must be done by making the request quietly of the servant when next she approaches the diner's chair. At a formal dinner the butler or maid who pours the wine replenishes the glasses from time to time; toward the latter part of a dinner the champagne glasses are refilled as they may need it, and a host or hostess should, when noting a champagne glass that has been emptied, in an undertone order the servant to fill it again. This is the rule, because guests at a large and ceremonious dinner never ask for a second helping of wine. If a second glass of wine is not desired, the guest need only say to the servant *No, thank you*, or lift the right hand in an inconspicuous gesture of refusal. At an informal dinner the host is privileged to invite a guest to help himself to the wine that is on the table, and recommend certain brands as particularly good. Again, a guest who is a good friend of the host or hostess may help himself without invitation from a decanter near at hand, but a lady would never do this. She waits for a gentleman beside her or for the servant to fill her glass.

At the Conclusion of a Meal

WHEN a meal is concluded it is most reprehensible to push away the last plate used and brush the crumbs on the cloth into little heaps. Leave the last plate in its place, lift the napkin from the lap and lay it on the table's edge, and rise slowly and quietly, taking no precaution to push the chair back into place, unless dining at home or informally at a friend's house, where such is the rule. The ladies at a

dinner or at the family table make the first motion to leave the table; a gentleman always stands aside to let a woman precede him, and it is only courteous to wait until everyone at a table has finished eating before hurrying away. This rule is of course not observed at a boarding house or small foreign hotel where all the members of a promiscuous household gather at one long board, but it should be scrupulously observed in a private household. In the latter circumstances when any diner or breakfaster is obliged to leave the table before others have finished, it is but polite to turn to the mother, or whoever occupies the head of the board, and say, *I beg you will excuse me*, before rising and, *Thank you*, when the permission is granted. None but the hopeless provincial and vulgarian uses a toothpick in public after his or her meal.

Chapter *SIX*
Balls

The Invitations

WHEN a hostess purposes to give a ball, she issues her invitations sometimes as early as twenty days before the date fixed upon, and never later than ten days before. For a summer evening dance or half impromptu party, the guests may be bidden on much shorter notice.

For large and elaborate balls, whether public or private, and given at any season of the year, the invitations are engraved on white letter sheets, or on large, heavy, white bristol board cards. Script or block lettering is preferred to fancy types. As a rule, the letters R. s. v. p. are not placed on ball invitations, especially when the entertainment is private; yet some hostesses of undoubted taste and judgment do still continue to ask in this manner for an answer to their offers of hospitality, and there are excellent arguments in favor of the retention of this reminder of a social duty.

When for any reason engraved invitations are not to be had, they may be written, in a clear hand, on sheets of white or gray note paper, and worded exactly like those that are engraved.

A written invitation is forwarded by post or messenger, sealed, and under cover of one envelope. An engraved invitation, if delivered by a messenger, is also

sent under a single cover. If the same invitation is posted, it is put into two envelopes; the first bears the name only of the person for whom it is intended and is left unsealed; and the second is sealed and bears the recipient's full name and address.

It is not necessary to say specifically in the invitation that the entertainment is to be a ball, since the object of the evening's gathering is indicated with sufficient clearness by the word "dancing" in one corner of the sheet or card. The following are the forms of invitation now most followed and best approved, whether the invitations are engraved or written:

Mrs. Samuel Brown
Miss Brown
At Home
Wednesday, January the thirty-first
at ten o'clock
Dancing *5 Fern Terrace*
Cotillon after twelve o'clock.

or this

Mr. and Mrs. Christopher King
request the pleasure of your company
on Friday evening, January the third
at half after nine o'clock.
Dancing
R. s. v. p. *Blythwood.*

Not infrequently at the foot of an at home card are placed the words "dancing at eleven," and this

means that the guests are expected at nine or half past, or whatever hour the invitation specifies, but some special program of music or the like will occupy the evening until eleven, after which time there will be dancing for such of the company as desire it.

When the cotillon alone is to fill an entire evening, the following form is gracefully used:

Mr. and Mrs. Christopher King
request the pleasure of

.....

company on Monday evening, March the first
at ten o'clock
Twenty Green Park, West

Cotillon.

For a dinner dance—not an uncommon function in society—the hostess issues two different sets of invitations; one to the eight, twelve or twenty-four persons whom she wishes first to entertain at dinner, and these would be her regular engraved dinner cards with the words *dancing at eleven* written in the lower left-hand corner; and one to those whom she wishes to ask in for the dancing only, and these would be her regular *at home* cards with *dancing at eleven* written in the lower left-hand corner. Or for less formality, she uses in place of the latter, the ordinary joint visiting card of herself and husband or of herself and daughter, and writes in the lower left-hand corner:

Dancing at ten-thirty
January the eleventh
R. s. v. p.

This last—the joint visiting card, with the day and date of the proposed entertainment inscribed with pen and ink in one corner—is a very popular form of invitation with hostesses who are fond of giving small and informal dancing parties in town or in the country, and it has in a degree usurped the place of the written invitation in the third person and also of the little note inviting a few young men and young women in to dance and partake of very simple refreshment.

Invitations for Début Ball

WHEN a ball is to be the occasion of introducing a young lady into society, either the first or the second of the forms given above may be appropriately used. If the second is adopted, then a calling card of the young lady who is to receive her introduction is enclosed with each invitation. Another form of invitation sometimes adopted when presenting a débutante is this:

Mr. and Mrs. Christopher King
request the pleasure
of introducing their daughter
Annie Folwill
to

.....

on Friday evening, January the third
at half after nine o'clock
Blythwood.

Costume Balls

IN case the ball is one at which special costumes are to be worn, the invitations should take some such form as the following:

Mr. and Mrs. Christopher King
request the pleasure of

.....

company on Thursday evening, November the first
at ten o'clock

Bal Poudré *20 Green Park, West.*

or this

Mr. and Mrs. Christopher King
At Home
Thursday evening, November the first
at ten o'clock
20 Green Park, West
Costume of the XVIIIth Century.

Invitations for Subscription Balls

FOR subscription balls held in hotel drawing-rooms an acceptable form of invitation is this—engraved in script upon a large white letter sheet:

The pleasure of

.....

company is requested at the

First Assembly

at The Hotel Royal

on Wednesday evening, December the fifth

from nine until two o'clock.

R. s. v. p.

Patronesses

Mrs. Fremont	*Mrs. Rolands*
Mrs. Wilson	*Mrs. Zachary*

Invitations like this, with "vouchers," are issued in numbers agreed upon to the several subscribers and patronesses, who in turn distribute them among the limited number of friends to whom it is their privilege to extend the hospitalities of the occasion. The "vouchers" are small additional cards designed as safeguards against the intrusion of persons not really invited and also against the sometimes rather reckless hospitality of over-generous subscribers, who, unless held in bounds, will presume to invite a larger number of their friends than the compact of the association allows.

The "vouchers" frequently take this form:

First Assembly

Gentlemen's Voucher

Admit .....

on Wednesday evening, December the fifth

Compliments of .....

First Assembly
Ladies' Voucher

Admit .....
on Wednesday evening, December the fifth
Compliments of .....

In finally bestowing the invitations, the individual subscriber encloses with the invitation and the accompanying voucher his own visiting card. Sometimes the use of the voucher is obviated by sending out a large card worded as follows:

The Second Cotillion

.....
The pleasure of your company is requested
on Monday evening, April the eighth
at nine o'clock
The Glee Club Rooms
Leroy Avenue
Please present this card at the door.

Sometimes for a subscription ball, instead of invitations distributed by individual subscribers, a committee or board of directors make up a list of the guests whose company is desired and send to them on a large card or letter sheet an invitation in the following form:

The pleasure of

.....

company is requested at
The Bachelors' Ball
at Peabody Hall
on Monday evening, March the fourth
at eleven o'clock
R. s. v. p. to
The Committee Bachelors' Ball
Somerset Club
Twelve West Boulevard

If engraved on a letter sheet, the invitation appears on the first outer face, and then, in two or three lines on the second inner face the names of the gentlemen who give the ball are listed.

When the engraving is done on a large square card, the names of the hosts of the occasion are listed on the reverse of the card or on a second equally large and heavy bristol board square.

Invitations to Public Balls

IN the event of a public ball given for no other purpose than the entertainment of the friends of the hospitable association concerned, the invitations will be fittingly cast in the following form:

The honor of your company
is requested at the
Hunt Ball
to be given at the Manor House
on Tuesday, November the eleventh
at nine o'clock
The Red Rock Hunt Club

If the invitation is engraved on letter sheets, under the invitation proper may follow first a list of ladies who will receive the guests and then the names of the gentlemen forming the floor committee.

For the public ball, to which admission is gained only by the presentation of purchaseable tickets, the invitations are engraved on very large letter sheets or extensive cards; and though varied are the phrases in which the festivity may be advertised the example below illustrates a simple and frequently employed form:

1860 1900

The pleasure of your company is
requested at the
Annual Charity Ball
To be given at the Park Hotel on
Wednesday evening
January the fourth, at nine o'clock
Cards of admission Two Dollars
On sale at the
Park Hotel and homes of the Patronesses

Below the invitation and on the same page with it, or on the second inside page, are usually given the names and addresses of the ladies who volunteer to sell the tickets, followed by the names of the directors and committees upon whom rests the management of the entertainment.

Duties of a Hostess

IN fashionable society a ball is an elaborate evening function exclusively for the enjoyment of dancing. A party is either a dance beginning rather earlier in the evening than a ball and concluding not long after midnight, and requiring less formality of demeanor and less elegance of dress and a very simple supper; or a dinner occupies the fore part of an evening, followed by dancing that continues only until midnight.

A hostess, in sending out invitations for a ball, should carefully consider what dancing space she will have at her disposal, whether the entertainment is to be given in her own house or in a hotel suite rented for the occasion. To crowd a small, narrow, ill-ventilated drawing-room with dancers is a grievous mistake, for in such circumstances the guests can find no enjoyment in the chief amusement of the evening, and the hostess herself will suffer the humiliating disappointment of having had her trouble for her pains and pleased nobody in her hospitable endeavor. Too often a well-meaning lady commits this same unfortunate error through fear of offending some of her friends, who, she is confident, expect an invitation to her house, and will doubtless feel themselves sorely injured if their claims upon her are ignored. It is, however, better to be misunderstood by a few over-sensitive

souls than to incommode everybody concerned. One way out of a predicament of this nature is to hire a couple of ample salons in a hotel or other public building and transform them for the occasion into handsome, comfortable, private ball-rooms. In the fashionable society of London and New York this course is adopted by hostesses of the most exalted position, in spite of the fact that it is regarded with less favor by continental Europeans. And in splendor and dignity no house balls can exceed some of the famously beautiful and successful entertainments given by fashionable hostesses in the superb assembly rooms of the luxurious hotels of our important cities. But when for any reason this course is not open, and a hostess is confronted with the problem of entertaining a circle of acquaintances clearly beyond the capacity of her own small parlors, she will make no mistake in dividing her efforts. Two small dances will please better than one unpleasant crush. It is impossible to give advice as to who, in such a case, should be invited to the first of the two; but it may be said that no hostess should venture at all on so difficult a task as that of giving a ball unless she can count on the acceptance of her invitations by a quota of dancing men sufficient for her list of young women, which is at least nine men to eight women.

Whether a ball is given in the hostess' own house or in a suite of rooms rented by her for the occasion, the especial requisites for the comfort and pleasure of the guests may be enumerated as follows: an awning and carpet extending from street to door if possible, this, though, only in the event of a very fashionable ball in a city; ventilation so arranged that the tempera-

ture of halls, ball-room and dining-room will not rise above seventy-eight degrees or fall far below seventy degrees; lights sufficient, but not glaring, that jut from the walls or hang from the ceiling; and, finally, a level, easy floor.

Chaperons and Chaperonage

ONE knotty point, too frequently left heedlessly unsolved by the giver of a dance, concerns the issuing of invitations to the parents of young ladies. Now, the hostess has always the right to regard herself as the accredited chaperon of any unmarried woman guest; and the conclusion generally arrived at is that the mothers of grown-up daughters are hardly likely to desire invitations to dances, or to look forward with pleasure to a long evening spent sitting bolt upright in their chairs against the wall of an over-heated ball-room. In consequence, the American hostess ignores the mother of the young girl whom she bids to a dance at her house; and this is not a reprehensible conclusion when the festivity proposed is a small and early affair, given in the hostess' own drawing-room. She can feel assured that the young ladies invited will enjoy her own careful chaperonage, and to line a drawing-room, on the occasion of a cinderella or half impromptu affair, with sober-sided, yawning, elderly ladies is to promote nobody's welfare or pleasure.

The circumstance of a very large ball, given in a hotel suite, alters the case, however, and especially if the ball takes place in a city and a débutante is asked. It would be most indiscreet then not to invite her mother. When two daughters from a family are asked to such a ball, it is still necessary to invite the mother;

and in New York, Philadelphia and other large cities, the hostess whose social conduct is regulated by the most careful etiquette, invariably asks the mothers, leaving it to those ladies to accept or not as they choose. As a rule a mother whose dancing days are over, either regrets for herself in answer to the invitation and sends her daughter to the ball under the care of a maid servant, or else she accompanies her daughter to the festive scene, remains for a while looking on and then leaves early in the evening, after recommending her child to the care of the hostess or some one of the chaperons who intends to sit the revelries out. Thus the hostess has performed her courteous duty and at the same time escapes the danger of having her rooms over-crowded by elderly ladies, who occupy a chair but no visibly important or interesting mission.

Inviting Strangers

HERE a word may be appropriately said apropos of the requests a hostess frequently receives from friends for invitations to strangers; that is, invitations for friends of her friends. There is no reason, save her own good nature, why she should extend her list of guests. If it is contrary to her pleasure or convenience to do so, she can gracefully excuse herself to the petitioners, on the plea that her list is already made up or that the size of her rooms will not permit her to add another person to the number expected. If the privilege of bringing an extra guest is preferred verbally, she can readily say, *I am so sorry, but not one of my invitations has so far been declined, and having already exceeded the bounds of comfortable accommodation in my house, I do not feel that it would be a compliment, nor quite*

fair to those already invited, to add another guest. On the other hand, permission may be accorded thus—*By all means. I shall be very glad to see your friend. All my engraved invitations have been posted; but I will leave my cards on your guest to-morrow, and I hope she will overlook the short notice and a verbal invitation and come with you.*

If the request is made in writing, an answer, in either the negative or affirmative, may be written in somewhat the form of one or other of the following:

Greenfields,
June 1st, 19—.

Dear Miss Mathews:

By all means bring Miss Tuckerman with you on the tenth; we shall be delighted to see her. My engraved cards have quite given out, else I would send her one in due form. Mary, however, will call at once and repeat my invitation.

Cordially yours,
Mary Moore.

---

36 Portman Street,
January 22nd, 19—.

Dear Miss Wharton:

It would give me great pleasure to include your friends among my guests for the fourth, but I fear that as it is my rooms will be sadly over-crowded, so universal have been the acceptances to our invitations.

You will therefore forgive my refusal to respond more hospitably to your request.

Sincerely yours,
Celestine R. Willis.

It would be difficult, almost impossible, for the giver of a ball to refuse a petition for an invitation for a near relative or the betrothed of the person making the request. But almost in any other circumstance a refusal may be made readily and without embarrassment.

Where a matron is a newcomer in her neighborhood, or for any other reason is not widely known there, and yet is desirous, say, for the sake of young daughters or in order to honor a friend who is stopping at her house, to give a ball, one way of securing guests is legitimately open to her. This is a visiting list loaned by a friend who possesses a wide and powerful acquaintance in the neighborhood and is ready to stand sponsor for the entertainment. When an arrangement of this nature is entered into, the hostess prepares her invitations according to any one of the modes given in the beginning of this chapter, and posts, in the envelope of each invitation a visiting card of her influential friend. By this the recipients of the invitations understand that the person whose card is enclosed is introducing the giver of the ball. The lady, who thus lends her visiting list and countenance to further a friend's social aims, is unfailingly asked to assist in receiving on the occasion of the ball, and, standing at the side of the hostess, introduces the guests as they enter.

The Ball Room Floor

A WELL-LAID polished hardwood floor is the most delightful surface for gliding feet; and paraffine wax, or even a sprinkling of corn meal, will give an admirable smoothness, if the wood seems

sticky or hard. An uneven plank floor, with wide cracks, or one covered with matting or carpet, is the most difficult in the world for modern dancing, and it behooves the hostess of a festive occasion to do everything in her power to remedy any such defects. The best and easiest way to secure a level, easy dancing surface without removing carpets or going to any unnecessary expense, is to lay either on the bare floor, or over the Japanese matting, or deep-piled Wilton, or whatever covering it may commonly wear, a thickness of heavy upholsterer's paper, and on this stretch a covering of the heaviest unbleached cotton cloth. If the cover is laid on a Brussels or ingrain carpet, one layer of the cotton cloth, without any paper, will be quite sufficient to insure a good surface. The cloth must be drawn perfectly smooth. For this use, the cotton cloth is superior to the old-fashioned linen drugget.

Seats in a ball-room should be placed close against the walls, and there should be an abundance of chairs in the halls and other rooms, preferably light folding-chairs, which the guests can place as they please.

Decorations of flowers and greenery, of course, add to the beauty of such an entertainment, but they are not absolutely requisite.

Music

THE music may be whatever the hostess herself prefers or is best able to provide. For a small dance a piano often suffices; but if it is accompanied by a harp and two violins, or by a banjo and guitar, a better effect is secured. At handsome and fashionable balls a full-stringed orchestra is employed; and usually it is placed behind palms in a hallway, whence the

music is clearly heard, but where the musicians are not seen.

Programmes

DANCE programmes are still very much in vogue for large entertainments; and either a card with gilt edges, or a small sheet of bristol board folded once, is provided, and also a small pencil, attached to the card or sheet by a silk cord or ribbon. They either are placed in the dressing-rooms convenient for the guests to help themselves, or are offered by a servant from a silver tray as the guests enter the ball-room.

The Dressing Rooms

CLOAK-ROOMS or dressing-rooms are necessary conveniences for both men and women at dances, large or small. A maid servant, in waiting in the room set aside for the use of the ladies, renders effectual aid in relieving them of wraps and assisting in any renovations of the toilet. When one of the family bed-rooms is utilized for this purpose, the dressing-table should be completely furnished, adequate lights supplied, with smelling-salts at hand and a work basket within reach for a possible timely stitch. When the roll of guests runs as high as a hundred, numbered checks for identifying wraps will simplify matters greatly.

In the cloak-room for the men, which should be no less well-equipped, cigars, brandy, and sparkling waters are sometimes served by a generous host, and sometimes there is a separate smoking-room set aside for the use of the masculine guests. Many wise hostesses, though, regard these latter provisions as tending too much to withdraw and detain the men from her

dancing-salon ; and, therefore, by them only the sparkling waters are provided, and the young gentlemen are left to furnish their own tobacco.

Servants

FOR a ball in the city, a man servant, in a carriage groom's livery, is stationed at the entrance of the canvas-covered way before the house. His office is to open carriage doors and give numbered checks to the guests as they arrive and to their coachmen for the identification of carriages ; and when the ball is over, to summon the carriages by their respective numbers and assist the guests into them. Stationed inside the hall door is a second man, in butler's evening livery, whose duty it is not only to admit the guests, but to direct the gentlemen and ladies to their respective dressing-rooms. But for less pretentious affairs, than those given in our large cities in the height of the season, an awning and a man on duty on the side walk are not essential ; and a maid servant in a black gown, white apron, and white cap can adequately serve at the hall-door.

At a ball it is optional with the hostess whether or not her guests shall be announced, as at an afternoon reception. As a rule this formality is dispensed with.

The Buffet Supper

VERY few hostesses, in this day and generation, are willing or able to cope with the task of serving any but a buffet supper when giving a ball. For the service of such a supper the dining-room is brilliantly lighted, the chairs are arranged against the wall, and the table is adorned with flowers and laden with baskets

of cakes and sandwiches, trays of bonbons, platters of fruit, moulds of jellied meats, and dishes of meat salads. On the sideboard, fringed napkins, forks, knives, cups and saucers, plates and glasses are placed in abundance. Then, at eleven or twelve o'clock, the doors of the dining-room are opened without announcement and the guests go in and out as they please, choosing whatever refreshments they wish. Although the gentlemen aid in supplying the wants of the ladies, three or four maids or men servants must be in attendance, to serve from the pantry any special dishes that may have been prepared and to see that the needs of no guest are neglected. For a ball given in winter divers hot dishes are customary, such as creamed oysters with warm finger-rolls; some preparation of lobster—à la Newburg, or in the form of breaded chops; timbales of meat or fish; terrapin, chicken croquettes, minced meat and fish or mushrooms in pastry shells As a rule, it is all sufficient at a ball if the menu consists of one hot dish, a salad, ices, sandwiches and rolls, fruit, bonbons, hot coffee or chocolate, and punch. A hungry guest can honor every course or taste but one dainty, and the warm food, ices and coffee are ordinarily served in the pantry, and then, set on large trays, are carried about the dining-room by serving men or maids, who offer them to the guests as they enter the room, along with the proper accompaniment of napkins, forks, spoons, etc.

In the cities where there are accomplished ca erers, a member of society, who purposes to give a ball, merely indicates, to the head of the establishment she patronizes, the number of guests expected, gives him a general outline of what she would like to have served,

and entrusts the whole matter to him. He supplies all the extra dishes and servants needed, and prepares the refreshments according to the instructions given him; and a head butler sees that the service in the dining-room is prompt and adequate. The caterer also supplies, if desired, a number of folding canvas chairs for the use of the guests, who are left to satisfy the cravings of hunger by eating as they stand, or by finding seats and using their knees as impromptu tables. Throughout the evening a table, placed conspicuously somewhere near the drawing-room, supports a bowl of iced punch or lemonade and a tray of small glasses with handles. At the punch-bowl a servant is stationed to serve the thirsty dancers and to see that the supply of clean glasses is always equal to the demand. In addition to the punch, not infrequently champagne is poured in the dining-room, a skilful man servant giving his attention to the proper icing of the wine in the pantry, to opening the bottles, and filling and passing a tray loaded with brimming glasses of the sparkling wine.

For a dance in the country or in a small town, where the assistance of a caterer is unattainable or not desired, the buffet supper is still the easiest means of serving a number of guests, and a hostess, with one or two capable maid servants, is equal to the demands apt to be made upon her hospitality. She can place her bowl of mild iced punch or lemonade on a table in the hall, leaving the guests to help themselves, and only taking care that a servant at intervals clears away the glasses that have been used and replaces them with fresh ones. The dining-room should be arranged as directed in the preceding paragraph. For a dance in

summer in the country hot dishes are hardly necessary or acceptable. The cakes, salads, fruits, bonbons, plates, knives and forks, etc., are most conveniently set forth on the dining-table and sideboard. Coffee, kept hot by a spirit lamp, can be served from a side table by one serving maid, while another brings in from the pantry cups of iced bouillon and saucers of ices, and hands them to the guests, who either stand or are seated about the room. Thus two clever maids will easily manage the serving of the entire supper.

Supper at Tables

NOW and then, at balls of great splendor, a more difficult and ceremonious method of serving the refreshing delicacies is followed. If the ball is a particularly luxurious affair, there may be served an elaborate meal at midnight; but, besides, from the moment the dancing begins until the end of the evening, in some small room or corner of the hall or library, not only are punch and lemonade prepared and poured, but tea, coffee, chocolate, and hot bouillon are kept at a torrid temperature, and offered to those who wish cups of the savory liquids, along with small cakes and very delicate sandwiches. Many guests will patronize such a tiny buffet in preference to the heavy and lengthy feast. This is served at twelve or half past by a corps of servants, who, at a signal from the hostess, quickly set out a number of small tables through the ball-room, dining-room, and even in the hallway, at each of which at least four persons can be seated. The supper is served in courses, and usually includes, according to the season, clear soup or jellied consommé with rolls, terra-

pin or lobster, game, a hot delicacy in pastry shells, jellied meats, salads, several varieties of sandwiches, ices, and coffee. Red wine and champagne are poured, and while the guests are being served the orchestra discourses appropriate music. A very large house and a very capable caterer are essential to successfully set forth such a supper, for directly the meal is at an end, the tables and chairs and dishes must be cleared out of sound, as well as out of sight. When a ball is given in an extensive suite at a hotel, the refreshment may be well served in a spacious dining-hall in this elaborate way, the small tables being previously arranged with individual lights, flowers, etc., and tubs of palms being disposed picturesquely about the room.

How the Hostess Receives

IN the city, in the winter season, few large balls begin before half-past ten or eleven o'clock. In summer and in the country, or in neighborhoods where the social demands are not so severe that late dinners and opera or theatre parties and balls crowd into one evening, a hostess can, as a rule, expect her guests to present themselves at nine or half-past nine. At the proper hour she must be ready in her drawing-room to receive the earliest arrivals and remain near the door to greet the tardiest. If she is the mother of daughters in society, these young ladies will assist her in receiving until the dancing begins; but this is not really necessary. Now and then a matron is supported in her task of greeting the guests by her husband; but if he shirks this duty, and she has no daughters to assist her, she can ask the aid of a woman friend or two, and it is required of her to introduce the ladies beside her to all

those who enter the ball-room. As the arrivals present themselves before her, her duty is to give a cordial greeting in words and extend her right hand in welcome, whether the guest is a man or woman, a friend, or a stranger introduced by a friend.

Properly, the music begins a little before the first carriage draws up at the door, and the dancing shortly after. When the hostess wishes to dance she defers this pleasure until late in the evening, or until she is sure nearly every one expected has arrived. Under special conditions, as where her mother or her sister receives with her, she may dance earlier and then return to her post to finish receiving.

Some Paramount Obligations

IF the hostess is one whose dancing days are over she devotes herself throughout the evening to entertaining the older folk and chaperons who are present, and is ever mindful of the needs of shy young men and incipient wall-flowers. A woman who realizes her authority and privileges as a hostess does not permit any of her guests to sit neglected and alone. If she has daughters, a husband, or a son to further her admirable aims, there need be no groups of idle young men in her doorways, and no humiliated damsels sitting in forlorn isolation against the wall. It is within her province, as mistress of the mansion, to ask a young man to dance with a partnerless girl and to beg a belle to divide some of her smiles and dances with a masculine stranger. And while she provides pleasures for the neglected, she may play the part of rescuing angel to the helpless man or woman who has not the courage or the skill to escape from the

clutches of some tedious companion. When some such unfortunate mismating has endured over long the tactful matron is perfectly able to effect a release, by bringing up a third person for an introduction to the lady concerned, and then carrying off the restless or the too-attentive young man for presentation at the shrine of a goddess more interesting or one more long-suffering.

Many a hostess, indeed, contents her conscience by providing an excellent supper, extending a hearty welcome, and then subsiding into pleasant chat in the chaperons' corner. If she has young daughters and sons present, they are left to follow their own selfish inclinations in the search for pleasure. In consequence, many of her guests taste but meagrely of the joys of the occasion. A keen-eyed and conscientious hostess, especially if aided by clever and kindly sons and daughters, can, by a little deft manœuvering and altruism succeed in providing even the shyest, dullest, least attractive man or woman under her roof with a full share of the pleasures of the evening.

This end is in a large measure accomplished by making frequent introductions, according to the rule set forth for hostesses in the chapter on the forms and ceremonies of presentations. In event of a truly difficult subject the hostess can herself make a personal effort by sitting beside the wall flower, drawing her into conversation, and, with artful kindness, collecting her own coterie about her, thus robbing the poor girl's situation of any aspect of chilly isolation. Where the hostess makes her throne, there a quota of her guests will always halt or gather; and with no apparent effort to impress the young men into service, she can, by in-

troductions and conversation, bring out any powers or charms her protégée possesses, and by a timely word or suggestion, ensnare disengaged young men for the girl under her wing.

Among her multifarious duties, a hostess has that also of exercising her authority as a chaperon whenever this is necessary. Again, if a supper is served at tables, her attention must not be relinquished until she is sure that all her guests are enjoying equally comfortable and sufficient accommodation and service. At the conclusion of the ball, while she does not formally take a place beside the door in order to see and bid farewell to the retiring guests, yet she does stand where every one can conveniently see and speak with her. When formal adieux are made, she offers her hand, but she does not accompany any one even as far as the ball-room door.

The Cotillon or German

FOR a cotillon the ball-room should be arranged as already described in the case of a ball proper, and this whether the German is to be danced throughout the evening, or only a few figures are to be gone through after the first hours have been devoted to general dancing. For the German, however, there must be a supply of chairs equal to the number of guests who are to dance. These should be ranged against two or four sides of the ball-room, and they ought to be nearly of a size and carefully numbered in couples. The numbering can be by cards attached to the backs or arms.

The hostess writes down beforehand on slips of paper duplicates of the numbers on the chairs,

puts them in a basket, and as guests arrive requests the men to draw a slip from the basket and learn the location of their own and their partner's seats. Programme cards are not provided where the German alone is to be danced; but in all other respects the hostess makes preparation for her guests, receives them, serves them refreshment and has regard for their individual comfort and pleasure, just as in the case of a ball, which has been already fully treated of. If not dancing herself, she is present in the ball-room as the figures progress, perhaps presiding at one of the favor tables. As at a ball, introductions are incumbent on her. At the end of the evening she takes her stand by the door, with the leader of the German on her left, and so accepts the farewells and thanks of all her guests as they depart.

In sending out invitations for a cotillon every effort should be made to secure an even number of men and women. In case this is impossible, a preponderance of masculine guests is better than too great a number of women. Here, even more than in the case of a ball, the giver of the entertainment ought to be careful not to overcrowd her ball-room.

Choosing the Leader

IT is the hostess' prerogative to choose the leader of her cotillon, and for this position she should select a gentleman who knows thoroughly what the duties of such a position are. If he is a clever and practiced leader, the hostess will ask whether he prefers to dance alone or with a partner, and will accept his decision. Should he be willing to go through the cotillon with a partner, she may in all propriety offer to dance with

him herself, or may ask him to lead with her daughter, or perhaps with a woman friend who is visiting her. In case there is no woman she cares to propose as his partner, she lets him make his own decision. To him also should be left entirely the selection of the figures and the order of dancing them; and he should be provided with a bell or whistle, for use in signalling the dancers. The hostess herself decides whether there are to be favors or not; but in purchasing them and the properties she consults the leader.

The Favors

FAVORS are not a necessity, and very pretty Germans are danced without them. It is the custom, however, to provide them for at least a third of the figures, and they may be as simple or expensive as the purchaser desires. Favors of especial elegance or value for one or two selected figures are never a wise provision. They are apt to be more or less coveted for themselves, and since only a few can receive them, the leader is embarrassed to decide whom he shall call up, while irresistible heartburnings and little jealousies follow those lucky few to whose lot they do fall.

In providing favors, it is as the hostess pleases, whether they shall be chosen with special regard to what is appropriate for the men and what for the women dancers. For convenience sake, they are usually arranged on two tables at one end of the ballroom, the men's favors on one and the women's on the other, and each table is presided over by an amiable chaperon. At one the hostess herself usually is seated, if she is not dancing.

Débutante Dances

AT her coming out dance, a débutante always receives standing beside her mother. If she receives with both her parents, then the mother stands nearest the door, the young girl beside her, and the father at his daughter's left. It is the pretty and commendable custom nowadays for a damsel when making her début, to ask two or three or even five of her young girl friends to stand beside her for the first half-hour or hour as the guests arrive. The mistress of the mansion takes her natural position by the main door of the drawing-room or dancing-salon; her daughter robed in diaphanous white, her hands full of flowers, at her left; and her assistants, carrying bouquets, in a group beside the happy girl in whose honor the festivity is held.

As the guests enter, the mother introduces her daughter to any who do not already enjoy the young lady's acquaintance, and she in turn is privileged to introduce her assisting friends, if she pleases. Unless the débutante is cumbered with too many floral offerings, she offers her right hand to all the guests, in greeting or acknowledging introductions. In case her hands are full of flowers, as not infrequently happens, she bows and graciously expresses her thanks for the compliments and congratulations extended to her. When the dancing begins, the young lady duly honors every number for which she is engaged; but at the end of each dance she returns to her mother's side at the doorway, at least so long as there are guests still arriving. The young ladies assisting her, however, are not required to do this; but are free to scatter at the

first strains of the opening waltz and pursue their pleasure undisturbed the evening through. At the conclusion of the entertainment, the débutante, again beside her mother, accepts the farewells of the guests.

Girl Hostesses

A DAUGHTER, unless it is her début, does not, as a rule, assist her mother in receiving at a ball or cotillon. Nevertheless, she should never become so engrossed in her own amusement as to fail in cordially greeting every one some time in the course of the evening, or to ignore the claims upon her time and attention made especially by the feminine guests under her roof. Should a young lady, especially a shy débutante, or one who seems to possess but a limited acquaintance, appear to lack for partners, the hostess' daughter must be at pains to assist in relieving this guest's situation and consequent embarrassment. On the other hand a girl hostess is not privileged to consult only her pleasure in filling out her dance card. Her favors must be divided as equally as possible among the masculine guests, though many, whose names she welcomes with a smile upon her lips, are but inferior exponents of the saltatory art or possess exceedingly limited conversational powers. To any woman guest she may speak without introduction, on mentioning her name with a friendly smile; and any strangers among the men guests she is privileged to request her brother, father, or some friend to bring up and present. If the ball is given in honor of a young girl friend who is visiting her, she is bound to take particular care that this particular guest has a partner for every dance and is taken in to supper.

Duties of a Host

THOUGH the man of a house may be well past his dancing days, if his name appears on the invitations that his wife issues, he must recognize that the guests under his roof are entitled to special consideration and favor at his hands. Moreover, the respect due his wife and daughters—if he has daughters—will require that he lend his countenance and assistance in all their hospitable efforts.

There is no obligation on him to receive at his wife's side; but his privilege is to do so if he desires, offering his hand and cordial greeting to the arriving guests. If he is a good dancer, then his mission is plainly sacrificial, for it must be his task to lead out the least attended and least popular young ladies. If he does not dance he can equally prove himself a man of the proper metal by dividing his time and conversation among the wall-flowers and chaperons.

Assuredly he is vested with the authority to help neglected damsels by making an effort to secure partners for them. And to this end, he is at liberty to address himself to the young men and offer to introduce them. A right-minded, tactful host never allows guests to lounge in the doorways or gather in the cloak room, as indolent or selfish young men are only too apt to do; and he sees to it that his hospitality is not abused by the guests who retire to the smoking-room for the enjoyment of cigars and brandy and soda.

If there is a formal supper served at tables, the host gives his arm to the most important chaperon present, and seats her on his right hand. In the case of a buffet supper, he takes in one and another, from time to

time, and ministers to their needs. If the lady with whom he is dancing or talking is about to leave and has no escort at her command, he sees that her carriage is called, awaits her descent from the cloak room, and accompanies her to the outer door. As the ball ends he is apt to find the position of greatest usefulness for him is beside his wife, who will then be accepting the thanks and farewells of her guests. At a country party given in the summer the host frequently lingers at the end of the evening by the outer door, to see that no lady gets into her carriage unaided.

The son of a house seconds the efforts of his parents and sisters in contributing to the comfort and pleasure of all the guests. He dances with as many of the ladies as possible, and of any young lady who may be visiting in the house or who may assist in receiving, he is especially careful to request a dance. From his mother or sister he solicits introductions to those ladies he does not know, and he refrains from devoting attention to any one belle or beauty while less favored damsels are ignored. If the supper is served from a buffet, he accompanies and waits upon any of the ladies who seem to be in need of his attendance to and in the dining-room. It also falls to his part to keep an eye on all young men unprovided with partners for dances and introduce them where he thinks it desirable. It is not absolutely necessary for him in such a case first to ask a young lady whether she cares to have possible partners presented; under his own roof all guests are on a plane of equality, as at a dinner or wedding reception, but to make the inquiry is the more courteous practice, especially when he has enjoyed but a short acquaintance with the lady herself.

Answering of Ball Invitations

IT goes without saying that an invitation to a ball that bears the letters *R. s. v. p.* requires an answer; and indeed the man or woman who observes the letter of the law of etiquette responds promptly with acceptance or regrets to every invitation for a grand ball or small dance. To invitations couched in the third person it is proper to reply within at least forty-eight hours somewhat after the following form:

1 Boswell Street,
December 20th, 19—.

Mr. and Mrs. Edward T. Fink
accept with pleasure
Mrs. and Mrs. Christopher King's
kind invitation for Tuesday evening
January the third.

or

12 Remsen Street,
December 20th, 19—.

Mr. Horace Barry
regrets that absence from town
will prevent his acceptance of
Mr. and Mrs. King's
kind invitation for Tuesday evening
January the third.

When the whole body of subscribers issue the invitations to an assembly ball, the replies must be sent

to the address given on the card that requests the pleasure of the recipient's company, and in form may follow the models given above. Should a subscriber to an assembly ball or cotillon club extend an invitation to a non-subscribing friend, inclosing with the invitation his or her own visiting card, the answer should be to this subscriber individually and in something like one or other of the following forms:

12 Remsen Street,
November 23d, 19—.

My dear Mrs. Carroll:

It gives me great pleasure to accept your invitation to the First Assembly Ball on the evening of December the fifth; with the hope that I may see you there,

Believe me sincerely yours,
Horace Barry.

or

40 Garden Place,
November 24th, 19—.

My dear Mrs. Carroll:

I return with great regret the cards for the first Assembly Ball, thinking you may wish to pass them on to some one more fortunate than I am. While out riding last week I severely injured my knee and the doctor gives me no hope that it will be sufficiently strong for dancing on the fifth of next month. This is a grievous disappointment, for the Assembly Balls are always such brilliant and successful affairs.

Believe me with many thanks sincerely yours,
Flora Dabney.

When an invitation to an informal country house dance is in the form of a short friendly note, the reply is made in the same manner. If the entertainment of the evening is but signified in a few words in the lower

corner of a visiting card, the answer must still be a note, whether one of acceptance or regret.

Requesting an Invitation to a Ball

NO small amount of tact and discretion are needful to the man or woman who, wishing to have a guest or relative asked to an approaching ball, ventures to request an extra invitation of the giver of the ball. A hostess is often regarded as ungenerous and ungracious when she refuses to include certain strangers in her company at the requests of friends; yet it may be that for excellent reasons she has been compelled to exclude from the same company some even of her own acquaintances. If a dance is given in a small house and the giver of it is a mere acquaintance, it is most improper to beg the hostess for an extra card on behalf of some one in whom she has no interest and who personally has no claim whatever on her hospitality. On the other hand, when a large ball is given in a spacious country house or large hotel suite, or where the party is distinctly informal or half impromptu, a good friend of the hostess need feel no diffidence in saying very frankly, *My cousin, a pretty young girl, will be stopping with me next week. I would think it kind of you to give me a card for her to your dance on the tenth.* Or *There is a most agreeable young man and a good dancer stopping with us just now. It would be a great favor if you would let me bring him to your party on Wednesday evening.* Or *Did you know that the Rollmans will be visiting us next week? If you are not overcrowded, could I ask for a card for them to your dance on the tenth? They will appreciate the favor as much as I do.*

A note of request may be worded thus:

30 Riverview Heights,
January 5th, 19—.

My dear Miss King:

If the invitation list for your ball on the tenth is not quite filled, might I have a card for Miss Dangerfield, a pretty débutante from Cleveland, Ohio, whose mother was a great friend of mine.

I hope I am not trespassing too far on your kindness with this request; but you will not hesitate to refuse if you have already secured a sufficient number of feminine guests.

Sincerely yours,
Mary L. Brown.

or

18 Clarendon Street,
May 10th, 19—.

Dear Miss King:

May I bring Mr. Henry Rossiter with me to your dance on the fourteenth? Perhaps you recall his sister, Mrs. James, of Richmond, with whom you dined at our house last winter. Mr. Rossiter would be an acquisition if you are short of dancing men, and would be delighted to attend your ball, if you have a card to spare.

Believe me faithfully yours,
John R. Martin.

While it is very easy verbally or through a brief note to prepare such a request, the petitioner cannot be too careful to remember that it would be most improper to ask such a favor for a chance acquaintance, or merely to oblige one who is eager to force a way into the house and on the attention of the

hostess. A man never asks his prospective entertainer for an invitation for a woman, unless the person on whose behalf the request is made is his fiancée or his near relative.

A woman who enjoys a close friendship with her hostess may write and ask permission to bring her fiancé, or her brother, or a man friend if a friend of long standing, as her escort to the ball. She may also ask for invitations for friends who have recently come to live in the hostess' neighborhood, for guests in her own home, or for relatives. She must not, however, ask this favor for persons long resident in the hostess' locality, for this may be forcing on the giver of the ball guests whom she could have met and invited if she had truly desired their presence. It is only when a hostess refuses to extend an invitation to a brother, a sister, or a betrothed that the least chagrin can be felt at her action.

Timely Arrival

THERE is no rule fixing the hour for arrival at a ball. Invitations ordinarily state that the festivities begin at nine, half-past nine, or ten o'clock; but in the winter, in the cities, fashionable folk rarely present themselves before their hostess until eleven, half-past eleven, or even twelve o'clock; unless the dance is the meeting of a class the members of which have agreed on an early assembly. In localities where operas, the theatre, or long dinner parties are not apt to occupy all the first part of the winter evenings, and in summer in the country, dances, whether large or small, are in full progress by ten o'clock, the guests arriving at any time they please, fifteen or twenty minutes after the hour set in the invitations.

A Woman at a Ball

A WOMAN invariably precedes a man, even if he is her father, when entering a ball-room. A man and woman should never enter arm in arm. A mother, elder sister, or married woman precedes a daughter, younger sister, or unmarried woman.

When a young woman enters a ball-room and is not at once asked to dance, she should seat herself beside her chaperon. Unless her programme is quite full she cannot refuse to dance with the hostess's son, nor can she, properly, refuse to dance with one young man and give the same dance to another. She can in all propriety, however, deny herself to one person and, if he goes in search of another partner, walk with or sit talking to another while the dance is in progress.

Etiquette does not allow a woman to ask to be excused from a promised dance unless she is indisposed or unless she dances no more during the evening. The young man to whom her excuses are made is not obliged to sit with her through the dance, nor should she suggest this alternative. He is, by her excuses, at liberty to look for another partner. In case, though, he does ask the privilege of talking to or walking with her, she must grant it, to prove that she did not give up her dance merely to enjoy the company of some one else. To dance too frequently with one young man, unless he is her fiancé or near relative, or to ignore the dancing and sit with a man in obscure corners, is both ill-mannered and indiscreet.

As soon as a dance is over, the lady, should she wish to be free of her companion or feel that he is eager to leave her, is at liberty to ask that he accom-

pany her back to her seat beside her chaperon, but in the United States it is only at public balls—in foreign countries the practice is different—that a young lady is required to return to the side of her chaperon after every dance. Her doing so at all balls is laid down as the infallible rule of good manners in countless books on etiquette; but in America, even in the most correct and formal society, it is never insisted upon. When the dance is over, on the arm of her partner a young lady is privileged to wander through the drawing-rooms, and accept a cooling glass of lemonade, or slip into the supper-room; and if the claims on her attention are many, she merely returns as often to her chaperon as is necessary to assure that good lady how pleasantly the time passes, and that her society is an agreeable relaxation after the exercise of dancing and the lighter conversation of very much younger folk.

In the supper-room a woman does not help herself to anything. She relies on her escort and the servants to see that her wants are satisfied. If no gentleman asks her to go into the dining-room, she can quietly follow her chaperon when that lady goes or look to the hostess to supply her with a supper companion.

Accepting and Refusing Invitations to Dance

I AM not engaged for the second waltz or the third lancers and I will dance either with you with great pleasure, is sufficient indication of a young lady's willingness to give a dance and of her gratification at a gentleman's request for a number on her programme. She gives him the programme to put down his name;

or, if it is a ball where programmes are not used, she assents pleasantly by saying, *With pleasure*, or *I should like to very much*, or *Yes, I shall be very glad to dance this with you.* To refuse, it is all sufficient to say, *I am sorry, but my programme is quite full*, or *Thank you, but I do not think I shall dance this number. I feel a little tired.*

A lady waits to be sought by her partner. When the music for the dance which she has promised him strikes up, should he fail to seek her out she may assuredly expect an apology and plausible explanation for his delinquency.

Leaving a Ball-Room

FOR a ball beginning at half-past ten in the evening the conclusion of the gaieties very properly arrives, even for the most vigorous, between two and three in the morning. When a woman guest and her companion desire to depart in advance of the general dispersion, they are privileged to make their exit quietly, without disturbing the hostess. When ladies rise to leave and the hostess stands near by, it is discourteous to pass her without a word of farewell and thanks for the evening's pleasure. *Good night; I am in your debt for a most agreeable evening, Mrs. Blank;* or *Yes, really I must go, and I owe you many thanks for my share in the evening's pleasure;* or *Thank you, Mrs. Blank, for a charming evening; it has been most brilliant and successful*, are any of them acceptable forms in which to bid a hostess adieu. It is not necessary to seek out the host and offer him thanks also, a cordial leave-taking with an appreciative comment on the successful festivities is enough.

Duties of Masculine Guest

A MAN, on entering the brilliantly lighted vestibule of a house that is in gala dress for a ball, goes at once to the cloak-room, where he divests himself of hat and coat, placing both together where he can easily find them again, or consigning them to the man in charge and receiving a check for them.

If he is doing duty as an escort to some lady, on coming from the cloak-room he awaits his companion's appearance somewhere outside the ball-room door, at the head or foot of the stairway, or in the hall, having agreed with her beforehand just where they are to meet. When he has asked the privilege of serving as her escort, he provides the means of conveyance for herself and her chaperon to and from the dance. When she has joined him, he gives her precedence as they all enter the ball-room and does not offer his arm. Arrived before the hostess, he accepts her greeting in the exact degree of warmth or formality that her bearing invites. If she extends her hand cordially and introduces him to the ladies or to her husband, beside her, and they in turn offer the same cordiality of welcome, he responds in kind. If a ceremonious profound bow is the greeting, he bends his own head in graceful response and passes on. If his companion has a chaperon, he at once finds for that lady a comfortable seat. Before he fills his dance programme with other names, he asks a dance or two of the lady in his charge. He also holds himself in readiness to accompany her to the supper-room, if he sees that no one offers to serve as escort in that capacity. With the approval of her chaperon and by her own consent, he can bring for-

ward and introduce such young men as he thinks will amuse and dance with her. If the lady is his near relative or his fiancée, the formalities of asking her permission to present eligible partners is unnecessary; but under other conditions this courtesy is not to be dispensed with, unless he is a friend of very long standing and the dance is informal.

It is never a man's right, when serving as a lady's escort, by word or look to suggest to her when it is time to retire. If circumstances compel him to leave the ball before she is ready to go, the matter can be explained to her and her chaperon. When, however, either the chaperon or the young lady indicates a desire to leave, he must acquiesce at once and see them to their door. It is his privilege, if they have left early, to return to the ball if he chooses.

When a young man at a ball finds few acquaintances present, he can apply for introductions to his host or hostess or, in brief, to any one present whom he knows. He should not accept the offer of introductions to young ladies unless he intends to dance with them or otherwise pay them some attention. He can hardly though refuse to be introduced to a lady if she has consented to meet him or requests that he be presented.

Asking a Lady to Dance

ONE of the first duties of every man at a ball is to apply for the privilege of a dance with the hostess' daughter or with any young woman who may be her guest or who assists in receiving. Even though he spends but a few moments at the entertainment, this obligation is paramount. It is quite proper for a

man, immediately on introduction to a woman, to ask her for a dance, register his name on her card, and then, excusing himself, go on to others to ask dances of them. He, of course, registers the ladies' names on his card, and directly the music for each dance begins, he seeks her who his card shows is to be his partner. *May I put my name down for a waltz, Miss Blank?* or *I see number five is not taken. May I have it?* or *I hope your card is not filled yet, Miss Brown, and that you will give me the second two-step or the first lancers*, are the simple and conventional phrases in which a gentleman requests a dance.

It is a great discourtesy when a man waits several minutes after the music for a waltz or polka has begun before he claims the lady whose name is on his card for that dance. Directly the music strikes up, it is his duty to look about for her, and saying, *This is our dance, I believe*, offer her his arm to lead her to the floor. Of course, if she deliberately places herself in some dark and inaccessible nook, he may assume that she is either indifferent to, or positively desirous of escaping his attentions, and for the future avoid offering her his homage. The instant a young lady suggests cutting short a dance, or deliberately frees herself from a circle of waltzers, her companion must acquiesce and, thanking her for the waltz, give her his arm, and walk, or sit and talk with her as long as the music for that dance is playing. It is a good rule, at a large and ceremonious ball, for a man to return with his companion to the side of her chaperon when the dance is over, particularly if he purposes to hurry away to bespeak another partner or has special aims for his own amusement.

No gentleman ever abruptly leaves a woman standing alone in a ball-room or hallway. If she has no chaperon he finds her a chair near some of the elderly ladies, bows, excuses himself, and walks off. This he can do in all civility when he finds himself placed with one who does not interest him, or from whose society he is for any reason eager to escape. He is perfectly free to say, *Where shall I find you a seat?* or *Shall we sit here?* and at the opening of the music add, *Pray excuse me; I must find the young lady who promised me this dance*, and without an effort slip away into pleasanter society.

There is no greater rudeness of which a man can be guilty than a failure to claim a dance for which his card shows he is pledged. If circumstances arise that compel him to leave a ball-room before all of his engagements have been kept, he must go to every young lady to whom he is engaged for a dance and make proper explanations and apologies.

The Guest Who Does Not Dance

SO few are the cities, towns, or even small villages where dancing classes are not held that there seems hardly any excuse for a man to attend a ball and refuse to dance, assigning as his reason that he does not know how. If this is strictly the truth, or if he puts little faith in his ability to guide a light-footed girl with the proper grace and deftness about a crowded ball-room, then his visible duty is to make up as far as possible for his deficiency by talking to, or walking with ladies of the company in the intervals of their own dancing, and taking them into the supper room and attending upon their wants.

No condemnation is too great for that selfish and, sad to say, not uncommon man, who accepts a hostess' hospitality and requites it by standing in doorways, to feast his artistic appetite upon the agreeable sights and sounds of a beautiful ball-room, satisfies his hunger at her supper table, gossips a little with the men and a few of the chaperons, and, after lingering an hour, takes his way home. There is but one greater offender in the social world—the man who can dance but is too lazy and self-indulgent to fulfil this mission and who haunts the smoking-room while charming girls sit unappreciated beside their anxious chaperons.

Proper Position in Dancing

A HOSTESS expects every man among her guests to do his duty, the whole measure of which is to dance as frequently and as well as lies in his power. It is not possible or requisite here to attempt an exposition of the Terpsichorean art; it is permissible and probably helpful to suggest that when a young gentleman has found and reminded a lady of his claim upon her for the waltz at the moment of the music's beginning to sound, he stands before her bowing slightly, and if they are at some distance from the ball-room, offers her his right arm, to lead her to where the dancers are circling. There, with his right arm, he half encircles her waist, laying his hand not up near the shoulder blades, but lower—just above the waist line, and, to be explicit, directly over the back bone. Taking her right hand in his left, he holds it almost at arm's length, not lower than the level of her waist line nor higher than her shoulder. His face he turns slightly to the left. When so holding her, she

is drawn into exactly the proper attitude for graceful and easy dancing. It is a grotesque provinciality for dancers to thrust out their arms stiff and straight from their shoulders, or for the man to lift the lady's right hand high in the air, holding it somewhat behind him. He is obliged to support and guide her, at the same time taking care not to collide with other couples; and if he does not reverse, it is discreet to halt at intervals, after gliding somewhat out of the path followed by those who are swifter and more accomplished.

How to Lead a Cotillon

NO young man should acccept the post of leader of a cotillon unless he is quite secure in his knowledge and experience of the dance. On receiving an invitation to fulfil such a duty, he must reply at once by note, and then call on the lady who has honored him so far. The call is made to consult with her as to figures, favors, properties, the number of couples invited, etc. On the night of the ball he should be among the first guests to arrive. In case he is to lead with a lady, he places her on his right hand in a chair at the top of the ball-room. If, when arranging a figure, he finds it necessary to gently push or pull a lady into place, it must be done by lightly grasping her hand. The men he can take hold of by the arm. Above all things, a leader must not lose his temper, be abrupt or dictatorial, or order a change of position otherwise than with a smile and a pleasant *please*, or *thank you*, and yet he should invariably enforce his commands.

Persons who are invited to a German that is to occupy an entire evening to the exclusion of general dancing, need not refuse the invitation because they have never

danced the German. Men and women who know how to waltz, glide, tread the polka, and how to go through the lancers, are quite competent to take part in a German, relying on the leader's instructions, the example of more experienced companions and their own quickness and intelligence.

Choosing a Cotillon Partner

A YOUNG man bidden to a German is at liberty to arrange beforehand, through note or a call, for an agreeable partner. He, of course, is obliged to ask a lady who has herself been invited to the entertainment in which he desires her partnership; and he may ask also the privilege of acting as her escort to the house, and to this he may add flowers; but neither of these latter civilities is required of him. Usually, he merely joins the lady on the evening of the ball in his hostess' drawing-room, and leads her on his arm to her seat at his right, the number of which he has drawn directly on his arrival. If he chooses, he can wait until he reaches the house to select his partner; and, if on arriving he finds no young ladies of his acquaintance, it is proper to resort to the hostess or some of her family for introductions. At a German where more men than women are present, the men may ask permission to dance without any assigned partner, and then lead out and dance with any young lady whose partner is off favoring another. Having led his partner to her seat, a young man places her always on his right, gives her his attention as long as he is beside her; and at the end of the evening sees her to her carriage. He is not obliged to take her to supper, though if she has no other companion and he is free

to offer himself, he will usually extend this courtesy. At the end of the evening, he thanks her for dancing the cotillon with him.

A young lady whose partnership is not engaged in advance, goes to a German, as to an ordinary ball, with her chaperon, and can expect that some one will ask her before the figures begin, or that her chaperon or hostess will find and introduce some one to act as her partner. If ill luck so far attends her that no partner is provided, her position is difficult indeed. Where the German begins after several hours of general dancing, she can of course retire gracefully and with most plausible excuses from the ball; but if the German itself is the evening's entertainment, she can avoid ignominious retreat by finding a seat somewhere near the end of the line and trusting that the leader will see that she is taken out.

Rules for Dancing a German

NEVER accept an invitation to dance the German when you know you will be obliged by some uncontrollable circumstances to leave before the entertainment is over. Always try to arrive as nearly as possible on the hour named in the invitation, and do not remain, dancing and frolicking, after all the figures are finished. Invariably obey the leader, and comply with his wishes in all good nature and promptly. Couples not called up to dance in a figure, or those called up and waiting while the leader stops to explain the figure to the others, must not amuse themselves by independently waltzing about the room and so creating confusion. Nor should couples continue to waltz after a figure is finished and the leader's bell,

clap or whistle has sounded for every one to sit. A young lady should not favor a man to whom she has not been introduced, unless she and the stranger are needed to complete a figure; in such a case, in a private house, there being no man she knows on whom she can bestow her favor, it is quite proper to offer it pleasantly to the stranger and dance the entire figure with him. Taking this as a sign that an introduction would not be unpleasant to her, the duty of the man is to seek out at once some one who will perform this office. Under similar circumstances a man may ask a lady, to whom he has not been introduced, to dance a figure with him. Afterwards he should seek an introduction. Young men must offer at a German the same attentions to the hostess who is fond of dancing and to her daughters, that they would offer at a ball, where dancing is general. Young ladies are not required to favor their hostess' son ; but the son should lead out or favor as many of the ladies present as possible. There is no rule for the disposition of favors except that a man or woman never favors his or her partner, and that it is only civility for a man to favor in turn the woman who has favored him, while a lady should try to remember the men who have accorded her this distinction and in the course of the evening return their compliment.

When the leader signals for a figure to cease, the man gives the lady with whom he is dancing his arm, and takes her to her seat ; there he bows, thanks her for the dance, and then returns to his own seat and partner. A man asks a lady to dance a figure with him or accept a favor at a German in exactly the same manner as he asks for the privilege of any dance. A

lady, when choosing a gentleman for a figure, can do so by merely extending the favor to him—if favors are in use—and he takes it, and pins it on his coat; or, if there are no favors she comes towards him and, with a slight smile and bow, holds out her hand. He must at once rise in acknowledgment of her invitation, thanking her briefly for it then, and again when he leads her back to her seat at the conclusion of the figure.

Subscription Dances

SUBSCRIPTION dances, while possessing many of the features of both private and public balls, have some details of etiquette that are all their own. A subscription dance is as a rule held in a public hall or hotel ball-room, and is presided over by a management chosen from the members of the association that subscribes the money for the expenses of the entertainment. Thus it is a semi-public ball; but the term subscription dance as here used applies only to such festivities as the assembly balls, cotillon clubs, dancing classes and Cinderella societies, that have a place, during the successive seasons, in the wealthy and fashionable society of our great cities and more important towns. For subscription dances, gotten up by an association formed of a limited number of fashionable men or women, special invitations are used, unlike those employed for public or private balls.

Every subscriber is entitled to bid a certain number of friends to the periodic dances, or the one great function that the majority in the membership agree to give, and these invitations are issued not less than a fortnight in advance of the entertainment. If a hotel

suite is chosen for the festivity and the design is a handsome assembly ball, preparations on the scale outlined for a hostess who gives a splendid private function in rooms rented specially for the occasion, with a supper served at small tables, will be none too elaborate. If it is to be merely a Cinderella dance, concluding at midnight, light refection served from a buffet is perfectly adequate.

A group of patronesses must receive the guests at the ball-room door as the servant announces them. The course for a guest to follow at a subscription ball is in all essentials the same as that pursued at a private ball. On entering the ball-room a woman makes a sweeping bow to every one of the members of the patronesses in turn, and then passes on ; a man bows profoundly to these stately matrons, but it is not necessary to take formal leave of the patronesses at departure.

Public Balls

CHARITY and county balls, dances given in country club houses or hotels and periodic entertainments given by social organizations, whereat dancing constitutes the chief diversion, may be properly gathered under the general head of public balls. Though in certain features they may differ one from the other, the etiquette for them all is in the main the same. At a public ball, whether admission is by purchased tickets, such as are issued for the annual charity ball given in nearly every large city, or by invitations distributed by the members of the organization that contributes all the essentials for the entertainment—various committees, instead of a hostess, preside over the function, and on them rests success or failure.

Engraved announcements or invitations are usually prepared and issued from two weeks to seventeen days before the date fixed for the dance. A professional caterer is usually engaged to supply the supper and servants sufficient to swiftly minister to the needs of all the guests. A supper of meats, hot bouillon, salads and ices, with coffee and confections, served from a buffet, is always the most satisfactory. And as the unmarried ladies will be accompanied by chaperons, an ample number of chairs, ranged in double rows about two or four sides of the bunting- and flower-bedecked dancing salon, will be quite essential.

Ornamental badges, made from a few inches of satin ribbon and inscribed in gold, silver or embroidered lettering, with the official position of the wearer, should be prepared and distributed among the men and women who form the various committees; and these should be worn conspicuously on the left side of the breast. Cloak rooms, with attendants who will receive, guard and issue small paper checks for the wraps confided to their care, are a necessary provision for the guests, both men and women; and an awning and carpet before the entrance of the public hall or hotel where the ball is given, and a competent liveried servant to give carriage checks and call for the vehicles, are conveniences that the management should not fail to provide.

The Patronesses

WHEN women do not serve upon the committees, it is requisite for the gentlemen who have the entertainment under their control to appoint a number of patronesses. Six, eight, ten or more lead-

ing matrons are chosen, and by formal written invitations, issued in the name of the management, request is made of them for permission to engrave their names upon the invitation cards and the honor of their service with the reception committee on the evening of the entertainment. If badges are prepared for the patronesses, one is enclosed with the invitation to act as patroness, or else the head of the management distributes them on the evening of the ball at the moment the ladies chosen enter the ball-room.

A public ball, as a rule, opens exactly on the hour specified in the invitations. Therefore, ten minutes in advance of the arrival of the first guest the music begins, and the members of every committee must be on hand to greet the ladies who are to assist in receiving and designate their position, which should be just inside the door opening to the dancing salon or in the centre of this room. It is a good arrangement for the patronesses to stand in a half-circle beside the door, with the heads of the several committees at their left, though there is no fixed ruling on this point. A servant in livery announces the guests as they enter, the ladies and gentlemen near the door acknowledging every arrival with courteous bows. If the ball opens with a grand march, the matrons who assist in receiving are led out on the floor and through the mazes of the promenade, each leaning upon the right arm of some prominent member of one or another of the different committees in charge.

The members of committees are obligated, furthermore, to escort the patronesses to the supper room, to introduce guests of importance to them and to accompany each lady who serves in this capacity to her car-

riage door when she rises to depart. The directors of a public ball are entitled to make introductions, since they are the hosts of the occasion, to accompany distinguished women guests to the supper room and to give orders to the musicians.

The Guest of Honor

IF the ball is given in honor of some distinguished person, the head of the management goes forward when this person arrives, presents him to the ladies of the reception committee and escorts him to the box or seat set apart for his occupancy. Throughout the evening, some one of the directors of the entertainment should remain near the guest of honor, to bring up and introduce those who may desire to meet him, to see that he is properly served, and that his wants are not disregarded nor his amusement allowed to flag. Finally, when the distinguished guest departs, he must be duly escorted to his carriage.

Not until the ball is over and the last guest has taken his departure, are members of the management privileged to relax their vigilance and seek their rest.

Guests at a Public Ball

THOUGH public balls as a rule begin early, guests are privileged to make their bow before the reception committee at any hour before midnight. Men and women check their wraps in their respective dressing-rooms and enter as at a private ball, bowing courteously to those who stand by the door to receive them. A guest is privileged to dance the ball out, or to spend a few moments in merely look

ing on and then retire without taking leave of those who receive.

At a public ball a young lady returns to her chaperon's side after every dance. Men guests who lack acquaintance in the company may apply to members of the reception or floor committee for introductions. When wraps are resumed in the cloak-rooms the attendants will expect a small fee. With these exceptions the etiquette is essentially the same as that outlined for private dances.

The Ball Dress for Women

FOR a ball the women guests and the hostess of the occasion wear their most elaborate evening costumes, short-sleeved and décolleté, with the hair high and arranged, if preferred, with jewels. A handsome silk, satin, lace or spangled gown with a train and an abundance of jeweled ornaments is none too elaborate a toilet to do honor to so brilliant an event.

For a party or an impromptu dance the hostess is still privileged to don an elaborate gown; but where the affair is small and early, in the country, and in summer, a simple silk or net gown and a few jewels betoken the woman whose taste is beyond cavil.

The dress of a débutante, on the occasion of the ball that ushers her into society, is invariably of white or of some very delicately tinted and cloudlike fabric. Tulle, chiffon, net and liberty silk are the choicest weaves to select from. The bodice is, in the majority of cases, cut open, in a square, round, or heart-shape, over the chest and shoulders; and lace sleeves, or long gloves, cover the arms. A débutante does not wear jewels in her hair; nor does she wear flashing diamonds

or a great display of priceless pearls. As her début is usually an occasion when her parents and friends honor her with gifts, she is privileged to wear these tributes of flowers and ornaments with her ball gown. A single string of pearls or gemmed heart hung about her neck by a fine gold chain, a ring, bangle and brooch surely offer no real defiance to the fixed canon that during her first few years in society a fresh-faced young woman does not need jewels and should wear them most sparingly.

The daughters of a house, when a ball is given, may dress with great elegance, but should be careful to make no effort to outshine their guests. For a ball, a gown of light color, airy substance, cut décolleté back and front and short in the sleeves, or provided with lace covering for the arms, is the proper costume. A dancing party does not necessitate such elaborateness of dress and an elbow-sleeved, sprigged taffeta or muslin gown, with the bodice slightly open in front, is a better choice than the costume appropriate to a full ball.

Dress for Men

WHETHER a ball is given in winter or summer, the men, host and guests alike, wear the orthodox evening costume. At very informal dances in the country the men who gather from their yachts, club houses, and the like, are forgiven by their hostesses when they appear in immaculate white duck or flannels, if nothing more formal is obtainable at the short notice given them. But under any other conditions, the black clawhammer coat, with trousers to match, white waistcoat, white linen and white necktie

form the only possible evening dress for the civilized gentleman. In winter, in the city, a man wears a heavy dark raglan or Chesterfield overcoat over his sober, but elegant, toilet of black and white; a top hat, or one with a crush crown, or a felt of Alpine shape; and throughout the evening gloves of immaculate white dressed kid are essential. In summer the gloves are not infrequently omitted and at that season a man may reconcile it with his own conscience whether or not they shall be worn. If the ball is a large and handsome affair at a fashionable resort, it is his manifest duty to consider that the delicate gowns and gloves of the ladies will suffer at the touch of his hot and perhaps moist hand and that in consequence he is really not at liberty to leave his own gloves off, however much his own comfort may urge him to do so. Many men obviate this possible injury to fragile suède and muslin, by grasping a handkerchief in the hand that is laid on the lady's waist, and this is well enough where, without formality, young people gather to foot it together for a few hours and the young ladies leave their own gloves at home. But under any other circumstances a man must submit to the bondage of gloves; and at large fashionable dances, where there is danger of the smooth white kid growing soiled before the end of the entertainment, a careful and considerate man carries an extra pair as religiously as he stows two handkerchiefs in his pockets.

Chapter *SEVEN*

Weddings

The Invitations

WEDDING invitations are issued not later than fifteen days, and not earlier than four weeks before the date set for the marriage. Circumstances and not an inflexible rule must be the guide with regard to the distribution of wedding invitations. For a large church wedding, they are usually sent to all those whose names appear on the visiting lists of the two families concerned. They are also posted to relatives and friends of the bride and groom who may be in mourning or traveling abroad; to the important business associates of the groom, and those of the bride's father. An amiable bride can afford to offer as well a few extra invitations to her bridesmaids and ushers, who may wish to ask their particular friends or relatives to witness the ceremony.

The invitation is engraved on sheets of fine, pure white or cream-tinted paper, having a smooth surface without glaze. From year to year the precise proportions of these sheets vary an inch and a fraction in length and width. A good conventional size measures seven inches and one half in length, by six inches and a

fourth in width, and folds once to fit its envelope. Occasionally the crest of the bride's family or her initials are embossed in white in the centre at the top of the engraved sheet and also on the envelope flap; but entwined initials or armorial devices in colors, gilt-edged sheets, etc., are not in good taste. Plain script is still the preferred engraving for wedding cards, though now and then very heavy block lettering is used, with an agreeable effect, or the old English characters.

An order to the stationer for wedding invitations includes not only the envelopes into which the engraved sheets are folded, but larger and less expensive ones into which the first are slipped. The first envelope is not sealed; on it is inscribed only the name of the guest for whom it is intended. The second is sealed and stamped and bears the complete address of the person for whom it is intended. When sending wedding cards it is not permitted to make a single invitation serve for an entire household by the economical device of a general address like "Mr. and Mrs. Brown and family." If the heads of the house and their unmarried sons and daughters are bidden, one invitation is sent addressed in this form: "Mr. and Mrs. Brown," one addressed thus: "The Misses Brown," and a third addressed to "The Messrs. Brown." All three invitations, each in its proper envelope, are for posting enclosed in a single envelope which is addressed in full to the matron of the family, as "Mrs. John L. Brown."

The accepted wording of an invitation to a church wedding runs as follows, and is arranged in the order given below:

Mr. and Mrs. Charles S. Doan
request the honor of your presence
at the marriage of their daughter
Mary
to
Mr. Theodore Dana Hunton
on Monday afternoon, October the fifth
at four o'clock
Saint Saviour's Church
New York

Another form recently adopted in fashionable society requires the use of the word *and* or *with* instead of *to*, and the name of the person invited is written in by hand. Though the labor of issuing the invitations is by the later device greatly increased, an additional touch of elegance and an appearance of greater courtesy is assuredly gained. The newest style shows the following arrangement:

Mr. and Mrs. Morton Ramsay
requests the honor of
.....
presence at the marriage of their daughter
Marian
and
Mr. Bryson Fitch
On Wednesday, June the twelfth
at half after four o'clock
at Holy Trinity Church
Boston

A bride who is an orphan issues her invitations in the name of her nearest surviving relative. An unmarried sister, unless a lady of mature years, is the one exception to this rule in favor of the "nearest surviving relative."

When a brother, whether married or not, is the person in whose name his sister's wedding cards are issued, the wording on the cards should run thus: *Mr. Harold Vinton Brown requests the honor of your presence at the marriage of his sister Mary.* A married woman would invite guests to her sister's wedding in this form: *Mr. and Mrs. Thomas H. Brown request the pleasure of your company at the marriage of Mrs. Brown's sister, Mary Stayler Bond, etc.*, and grandparents, an uncle and aunt and a married brother would also indicate the exact degree of relationship, along with the young lady's name in full. Should the marriage be arranged to take place at the house of a friend, the wording of the invitations would take this form:

The pleasure of your company is requested
at the marriage of
Miss Lucy Lidell Forsythe
to
Mr. Jasper F. Fenton
on Monday, November the tenth
at half past four o'clock
at the residence of
Mr. and Mrs. John Tuckerman Fields
Fourteen Colorado Avenue

When a bride has lost her mother or father and the remaining parent has married again her cards are issued in the name of her own parent and her step-parent. The wording, however, clearly indicates whose child she is, unless, as is sometimes the case, she prefers, through affection for her step-parent, not to have this distinction made. Ordinarily the wording on the wedding cards of a step-daughter takes this form: *Mr. and Mrs. Thomas R. Brown request the pleasure of your company at the marriage of Mrs. Brown's daughter, Eleanor Flagler Doan, etc.*; or, *Mr. and Mrs. Thomas R. Brown request the honor of your presence at the marriage of Mr. Brown's daughter, Amelia.* When a bride's father is a widower she issues her cards in his name alone.

The chosen formula is engraved on the first pages of the double sheet and never occupies more than that one page. And let it be borne in mind, by those who seek to follow the letter of the social law concerning wedding cards, that the wording *honor of your presence* is now employed in preference to any other for a church wedding. In large cities where inquisitive strangers not infrequently attempt to usurp the places of the invited guests and force their way into the church where a marriage is to take place, it has become essential to guard against this imposition by inclosing with every invitation a card of admission. These are slips of white cardboard, four and one quarter by two and one-half inches, bearing the inscription:

Please present this card at
Saint Saviour's Church
On Monday, October the Twenty-fifth

Cards to Wedding Reception

WHEN a church wedding is succeeded by a reception or breakfast there is enclosed with the wedding invitation also an engraved card of medium size inscribed thus:

Mr. and Mrs. Charles B. Doan
request the pleasure of

.....

company
on Monday, October the fifth
at half past twelve o'clock
Twenty-two Washington Avenue

R. s. v. p.

or

Reception
from half past four o'clock
Twenty-two Washington Avenue

R. s. v. p.

Invitations to a midday wedding, followed by a breakfast at the bride's home, are now not infrequently cast in the very suitable English form. In this form the wedding invitation is engraved on a double sheet, and then in smaller lettering at the bottom of the page is added, *and afterwards at breakfast*, followed by the address of the bride's parents.

In event of a home wedding, the invitations are engraved as for a church ceremony, with the substitution in place of the sentence, *honor of your presence*,

of the phrase *pleasure* [or *honor*] *of your company*. For a home wedding where the marriage ceremony is to be performed in the presence only of the immediate families concerned and to be followed by a large reception, the invitations issued generally take this form:

Mr. and Mrs. Charles B. Doan
request the pleasure of your company
at the wedding of their daughter
Lydia Madeline
and
Mr. John Henry Richards
on Monday afternoon, October the first
at four o'clock
Twenty-one Beech Street

Along with such of these reception cards as are sent to special friends whose presence is desired also at the marriage are sent small cards on which is engraved, *ceremony at half after three o'clock*. These cards are slipped into the same envelopes that carry the reception invitations.

Under the conditions of a wedding in a country neighborhood to which guests are asked from some town or city near by, with such invitations are inclosed small printed cards (very frequently of the style displayed below) which give the schedule of trains that will transport such guests most conveniently to the place where the wedding is to occur:

Train leaves Grand Central Station
for Blythedale at 3.30 P. M.
Returning train leaves Blythedale
for New York at 6.10 P. M.

When the bride's parents place a special train at the service of their city guests, in the invitations sent to these is inclosed a card which serves as a pass, entitling the bearer to a seat in the reserved coaches. The usual form for this card is:

The special train leaves
Grand Central Station for Blythedale
at 3.30 P. M.
Leaves Blythedale for Grand Central Station
at 6 P. M.
Please present this card at the station door.

Now and again we meet with wedding cards on which, below the polite formula of invitation, the engraved letters R. s. v. p. appear and indicate that *the favor of a reply is requested.* This is the practice in case of a country wedding when a special train to transport city guests is engaged and the host and hostess wish to know for how many persons accommodations must be provided; it is also the practice when a city home wedding is celebrated. An answer is not infrequently asked on wedding breakfast invitations; but R. s. v. p. is rarely or never added to an invitation merely to witness the church ceremonial. Wedding invitations gotten up by fashionable stationers now show instead of the letters R. s. v. p., the full phrase, in English, *the favor of a reply is requested.*

Invitations to Second Marriages

CARDS of invitation to a woman's second marriage take the same form they would have if it were her first. In the name of her parents or nearest

surviving relative the cards are issued and her own name does not appear as on her first wedding cards. It is true that her own first and middle names appear, but they must be supplemented by the surname of her deceased husband, thus

Mr. and Mrs. Horace Dunham
request the honor of your presence
at the marriage of their daughter
Mrs. Eleanor Folsom Craig
to
Mr. Harold Parker Strange
on Tuesday, December the tenth
at twelve o'clock, at
St. Margaret's Chapel
Elm Avenue

If on the occasion of her second marriage a woman has no near relatives to serve as hosts and sponsors for her, she may issue her cards in this form :

The honor of your presence is requested
at the marriage of
Mrs. Mary Foster Archbold
to
Mr. John Grey Pendleton
on Wednesday afternoon, May the fifth
at four o'clock
Church of the Redeemer

Announcement Cards

ANNOUNCEMENT cards are employed when a marriage has been celebrated quietly in the presence of a few persons. They are posted on the day of the wedding to all relatives and friends of bride and groom. The announcement is engraved upon sheets of white paper similar in size and texture to those used for wedding invitations. The information of a marriage is conveyed thus:

Mr. and Mrs. Charles B. Doan
have the honor of announcing
the marriage of their daughter
Florence
to
Mr. Henry L. Griswold
on Thursday, October the third
nineteen hundred and one, at
St. Agnes Chapel

A large joint card of the newly married pair is very often enclosed with every announcement; and this card bears the address of the bride and groom and sometimes the name of the bride's day at home as well. The announcement of a widow's marriage can be properly made in the above form, using her Christian name, followed by the surname she bore during her first husband's lifetime.

When announcement cards are not issued in the

name of the bride's nearest relatives, they should be engraved thus:

Mr. Gerard Baxter Goodman
and
Miss Frances Littig Burnham
have the honor of announcing
their marriage
on Saturday, October the fifth
nineteen hundred and one, at
The First Presbyterian Church
Baltimore

Anniversary Invitations

INVITATIONS to a wedding anniversary may betray by delicate ornamentations the significance of the occasion. They are engraved on sheets or cards, and they may display the raised entwined initials of husband and wife and give in one upper corner the year of the marriage and in the opposite upper corner that of the anniversary to be celebrated. For a silver wedding the lettering may be in silver. The following are approved forms:

1875 F.S. *1900*
Mr. and Mrs. Warren Archer Stanton
At Home
Saturday evening, June third
after nine o'clock
Forty Oak Street

or

1875 *1900*

Mr. and Mrs. Warren Archer Stanton
request the pleasure of your company
on the Twenty-fifth anniversary of their marriage
on Tuesday afternoon, June third
from four until seven o'clock
Forty Oak Street

Recalling Wedding Invitations

WHEN a death, an illness or an accident necessitates the curtailment or postponement of a wedding celebration for which invitations have been issued, the parents of the bride notify the invited guests of the change in the programme by promptly issuing printed cards recalling the invitations or announcing the postponement of the wedding. Such announcements can be got out under a time limit of twenty-four hours by a stationer who, in simple lettering, prints on cards the size of those used in correspondence the terms of recall, as follows:

Owing to the sudden death of Mr. Theodore Hunton's father Mr. and Mrs. Theodore Hunton beg to recall the cards issued for their daughter's wedding reception.

Answering Wedding Invitations

IT is not essential to send a written reply to a wedding invitation unless the cards include a breakfast or luncheon at the home of the bride, or bear the letters R. s. v. p., indicating explicitly that an answer

is desired. Cards to witness a large church function only, need no reply. The invited guest attends or not as the case may be, since an invitation to the church is hardly regarded as a proffer of hospitality. Cards to a church or home wedding followed by a reception need no written answer, if their recipient purposes to attend; the presence of the person invited serves as an acceptance. When it is impossible or inconvenient to attend a home wedding or wedding reception, the invitation must be politely acknowledged by posting or sending by hand, the day of the marriage, two visiting cards addressed to the bride's parents. The response to a wedding invitation bearing the letters R. s. v. p. should be made promptly and formally. An acceptance may be in the following form—written on the first page of a sheet of note paper, and addressed to the parents of the bride:

Mr. and Mrs. Hugh M. Girton
accept with pleasure the kind invitation of
Mr. and Mrs. Charles B. Doan
to the wedding of their daughter
on Monday afternoon, October fifth
at four o'clock

Regrets may be expressed thus:

Mr. and Mrs. Hugh R. Girton
regret their inability to accept the kind invitation of
Mr. and Mrs. Charles B. Doan
to the wedding reception of their daughter
on Thursday afternoon, October fifth
at four o'clock

Cards to a silver or golden wedding reception do not require a formal written acceptance unless a reply is requested on the engraved invitation. The presence of the guest acknowledges the receipt of the cards and acceptance of the invitation, while regrets are adequately expressed by posting visiting cards addressed to the host and hostess, the day of the function, or by sending them by a messenger at the hour set for the reception. When a married couple post their cards, two of the husband's cards are inclosed with one of the wife's. An unmarried woman posts but one of her cards. An unmarried man posts two of his cards.

Announcement cards need no acknowledgment, though carefully courteous persons leave cards or call on the bride's parents within two weeks after receiving the formal notification of the marriage. Not infrequently the friends of the newly wedded pair answer an announcement card by a brief note of congratulation addressed to the bride or groom. This can be done when the friend lives at a distance from the scene of the marriage. Another course very often wisely pursued when announcement cards are received is that of promptly posting a visiting card to the bride or groom, or to both, with the words, *sincere good wishes* or, *hearty congratulations*, written thereon.

Wedding Expenses

IN society to-day the father and mother of a young lady about to marry assume, with few exceptions, all the costs and responsibilities in connection with the suitable celebration of her wedding. The specific expenses and duties that their position impose on them

may be enumerated thus: the engraving, addressing, and posting of invitations or announcement cards; every detail of the bride's wedding dress; the music and flowers and awning at the church; the servant on duty at the church door; the carriages that convey the bride and bridesmaids to the church, and the reception or breakfast following the church ceremony.

With the bride and her family, therefore, rests the decision as to whether her wedding is to be celebrated quietly at home or with formality and elaboration at church, as well as all points concerning the music, decorations, and the extent and type of festivity that shall follow the religious rites. No longer is it incumbent on the bride's parents to provide their daughter with the linen for her new home, though it is certainly quite permissible for them to do so; and furthermore, be it noted that they are not required to put carriages at the disposal of wedding guests except when the guests are asked from town to a wedding in the country. Then the bride's father is of necessity obliged to have carriages in readiness to meet them at the railway station, to convey them to the church and afterwards to the reception, and again to the railroad station; and this arrangement need not be mentioned in the invitations. Guests who are country residents may be expected to provide their own carriages as in town. If the bridegroom himself is not a country resident, the bride's father may place a carriage at his disposal, to convey the bride and himself from the church to the mansion, and again to the railway station after the reception.

In the event of a country wedding it is not often

that the family of the lady concerned can afford to provide a special train for the convenience and comfort of the guests arriving from a distance; though where great wealth is enjoyed by the bride's father this luxury is not an uncommon adjunct to a handsome out-of-town wedding, and the invitations contain special cards that entitle the guests to seats in the reserved railway carriages, directions concerning which are given in the section on wedding invitations.

The Bride and Her Gifts

AS soon as her invitations are issued, a bride-elect will daily find herself the recipient of gifts, and she must personally return by note prompt and graceful thanks for every article as soon as possible after it arrives. Unless prevented by illness there is no excuse for her delegation of this task to another and none but an inconsiderate or ignorant person will fail in this duty or postpone its fulfilment, no matter how modest the offering may be or from whom it comes. The following simple modes for expressing appreciation of a wedding gift may be utilized:

20 Bellevue Terrace,
May 26th, 19—.

Dear Mrs. Holland:

Pray accept my warmest thanks for the handsome dishes that have just arrived. I am the fortunate recipient of many beautiful gifts, but of none more admired or highly prized than yours. With the hope that I will see you on my wedding day, I am,

Sincerely yours,
Marie A. Folsom.

The Manor House,
September 10th, 19—.

Dear Mr. Maxwell:

Your charming gift has arrived, and I cannot tell you how pleased I am at the kind remembrance of me as the event. Many thanks for your good wishes for my future, that will, I am sure, prove as happy as I could desire.

Again with sincerest thanks, believe me to be yours,

Janet L. Thompson.

Wedding presents are not infrequently displayed on the day of the marriage and during the reception; and this is especially the practice at country weddings, where there is apt to be no opportunity for showing them before the wedding. The gifts are disposed about a room on the drawing-room or bed room floor, every article bearing the card of its donor. In town it is much the custom at present to show the bridal silver, jewels, etc., on an afternoon two or three days before the wedding. The bride's mother then sends out brief invitations on her visiting cards, asking in the friends and relatives, and especially those who have sent gifts, to inspect the treasures, and beside every gift the card of its giver is laid. Sometimes the cards placed beside the gifts have their blank sides turned up and the number only of the gift appears thereon. When this course is followed an exhibition is, naturally, not held again on the wedding day.

Selecting the Bridal Attendants

IT is a bride's privilege to decide how many persons shall compose her escort to the altar and with her rests the choice not only of the maid or matron of honor, the bridesmaids, but her pages or

flower girls. There is no rule yet defining exactly the number of attendants at a wedding. Rarely do more than twelve bridesmaids appear at even the most elaborate church function to-day; and for home celebration one maid or matron of honor suffices. Pages and flower girls seem now no longer essential features in an extensive bridal train, though they do occasionally serve; and from six to twelve ushers can effectively care for the guests at even the largest wedding. The corps of bridesmaids is invariably a representative group of the bride-elect's dearest relations and friends; but, if possible, a sister of the groom is invited to make one in her maiden escort. The maid or matron of honor is the bride's sister or her intimate feminine friend; and the pages and flower girls, when these pretty servitors appear, are chosen from among the juvenile members of the bride's or the groom's family.

As soon as the marriage day is settled upon, it is customary to appoint the favored few whom the bride wishes to take part in the wedding procession. Courtesy demands that she call formally upon the young ladies she desires to so honor and ask them to serve. Having in consultation with her mother decided upon the costuming of her maids, when calling to ask their good offices she gives them in detail her ideas on this point, and can expect their implicit obedience. A wealthy and generous young woman may present all of her maids with their gowns complete, or give them the pretty addenda of their costumes, such as the hats, fans, shoes, gloves, and handkerchiefs. It is not, however, necessary for her to do this, though she is obligated to present every lady in her train with a souvenir of the occasion. In

England to-day, and formerly in America, to the lot of the groom fell this duty; but it certainly seems more fitting for these small testimonials of gratitude and affection to be given by the bride herself, and, nowadays, in our fashionable society, from her they invariably come. Bracelets, brooches, fans, vinaigrettes or jeweled lorgnon chains are first in the list of pretty trifles that a young lady may choose to bestow; and not only should the souvenirs be all alike in value and ornamentation, but they should be suitable for conspicuous use at the wedding. If the bride gives a farewell luncheon or dinner to her maids, the souvenirs are presented there and then; if not, they may be sent to the young ladies the day before or on the morning of the wedding, the sender's visiting card being enclosed with each one. It is not obligatory for a bride-elect to entertain her girl friends at a breakfast or luncheon shortly before her wedding, though there is a growing prejudice in favor of some last formal dispensing of hospitality in her father's home. When ordering carriages for the use of the bridesmaids on the wedding day, favors should be provided by the bride's family for the horses' headstalls and the coachmen's coats. One carriage will serve to carry two young ladies to and from the church.

Though a bride-elect does not personally ask any one to serve as usher, she selects a number of them from among her own relations and friends. And when they have been asked and have consented to serve, she or her mother gives them careful directions as to the part they are to play in the wedding procession and in seating guests; and on the morning of the wedding the bride sends to the house of every gentleman in her es-

cort the boutonnière she wishes him to wear. These buttonhole bouquets are most of them made of whatever white flower predominates in the bridal decorations—white carnations, white sweet peas, white rose buds or white orchids, as the case may be.

Wedding Rehearsals

BEFORE the celebration of an elaborate wedding in church the bridal party and the attendants should experiment with the manœuvering and grouping of the bridal procession. To call a rehearsal the bride ascertains the day and hour when it will be possible to assemble the greatest number of her maids and ushers and then by notes or verbal request appoints the time and place for their assembling, and gives orders for the opening of the church. The bride's mother may take occasion to entertain the young people at a luncheon or dinner after or before the rehearsal; but this is not necessary, and any morning, afternoon or evening agreed upon the persons chosen may gather at the church and practice the designed order of procession, until prompt and graceful manœuvering on the wedding day is insured.

Setting the Wedding Day and Hour

WEDDINGS are celebrated the year around, for in this enlightened new century of ours there is little or no belief reposed in the old-time superstition that ill or good luck will befall a couple according as they choose an unpropitious or traditionally fortunate season in which to pledge their marriage vows. Fashion, however, decrees in favor of spring or autumn, when the weather is apt to be mild and sunshiny and

the flowers are in full glory, and June and October, for this reason, are par excellence the favorite bridal months in the twelve. The Lenten days form usually the only period when no weddings of any splendor are ever celebrated. A tradition, that is the outgrowth of ancient superstitious fear, still maintains the unluckiness of Friday; but all other days of the week, save Sunday, seem equally favored by brides. And any hour between half past ten in the morning and nine at night is perfectly fitting to celebrate, with a greater or less degree of conventional pomp and circumstance, the plighting of marriage vows. Weddings that take place before twelve o'clock are as a rule, however, small family affairs, conducted at that hour to facilitate the departure of the bride and groom on a suddenly planned journey, or because mourning or illness prevents more elaborate recognition of the occasion. A wedding of the extremest fashion is usually celebrated at high noon, or twelve o'clock precisely, in imitation of the English custom, though the greater number of marriages every season occur in the afternoon. All things considered, society has chosen wisely in favor of the marriage solemnized between three and six o'clock of an autumn or spring afternoon, when the majority of invited guests are at leisure to appear at the church, when an easily conducted reception can succeed the ceremony, and when ample time is afforded the bride and her mother to prepare every detail of the designed entertainment. Night weddings are neither so fashionable nor so frequent now as in former times, for the very good reason that they are not so easily nor effectively managed as day weddings.

Preparation for a Church Wedding

WELL in advance of the wedding day, the bride and her mother discuss and settle with the church organist what musical selections shall be played at the entrance and departure of the bridal procession. If there are to be elaborate decorations a florist must be consulted and given explicit directions. If the time is the spring and the place a city, the chancel would be banked with fine palms and there would be vases of flowers placed on the altar, wreaths draped about the reading-desks, chancel rail and choir stalls, and a rope of flowers cast across the centre aisle in place of the traditional white ribbon. Let the scene be changed to a picturesque village church and then the most admirable decorative effects will be secured by the use of flowers from the field or the neighboring gardens; and in such a locality, only when the weather is most unpropitious need an awning be placed at the church door. In the city an awning is one of the luxuries of large, fashionable weddings, whether the weather be fair or foul. Under the awning a strip of carpet is laid from the pavement's edge to the church door and a man in livery is always stationed to open carriage doors, give checks for identifying carriages, and to call the vehicles when again needed. Half an hour before the time appointed for the ceremony the church doors should be opened and the decorations should be in readiness, the organist be at his instrument and the ushers be ready to show the guests to their seats. For a small and simple city wedding the awning and carpet are unnecessary; the sexton prepares and opens the church and sees that everything is in readiness.

When a White Ribbon is Used

THE first two, four, six or eight pews nearest the chancel and to the right and left of the centre aisle, are always reserved for the accommodation of the bride's and groom's families and their nearest friends; and whether or not a length of white satin ribbon or a wreath of flowers shall form a barrier between these favored few and the rest of the company is a question that a good many brides now answer in the negative, preferring to draw no such obvious distinction between their friends. In consequence, at many a wedding the ushers are instructed merely to reserve pew space for the families of the bride and groom, and seat all other guests as conveniently and comfortably as possible, and without special discrimination. Misunderstandings and heartburnings, so often the consequence of an ill-judged bestowal of the honor of a seat above the white ribbon, have induced many to forego its use entirely. But for all that, it does sometimes play its part at a wedding, and then to every usher must be given a list of those persons entitled to sit above the barrier, or else—and this is a more modern and also a more convenient device—there must be inclosed in the invitations to those selected to sit above the ribbon a card bearing the number of the pew which the recipient is appointed to occupy in the circle of honor.

A Fashionable Church Ceremony

A BRIDE should make every effort to appear at the church door exactly on the stroke of the hour named in her invitations and with this object in view her maids and the maid of honor should be di-

DECORATIONS FOR CHURCH WEDDING

rected to assemble in their carriages in good time before their friend's door. Anticipating her daughter's departure by a few moments, the bride's mother drives, with those of her children who are to take no part in the bridal procession, to the church, and on the arm of the head usher she walks to her seat—in the first pew to the left, at the top of the centre aisle. As soon as all the bridesmaids appear before the door, the bride enters her carriage with her father and bringing up the rear of the line of vehicles, proceeds immediately to the church. When these carriages arrive before the church, the way under the awning, the vestibule and the centre aisle are cleared of guests by the ushers; the doors of the vestibule leading into the church and into the street are closed; and the bride and her maids, having left their carriages, assemble in the vestibule. As soon as the bridal carriages draw up at the church door, news of their arrival is sent to the groom and the organist is warned to be on the alert for a signal to be given by the opening of the doors at the foot of the centre aisle. When the cortège is in readiness to proceed, the sexton and his assistant open wide the vestibule doors and then as the wedding march peals forth the ushers, walking two and two, advance first toward the chancel, followed by the bridesmaids in similar order. Behind these moves the bride, leaning on the arm of her father and immediately preceded by her maid of honor, who walks alone. Arriving at the foot of the chancel steps, the ushers break ranks, one half of their number moving up to the right and the other to the left, thus forming segments of an arc on either side of that point where the bride and groom are to stand. The bridesmaids follow the same manœuvre,

passing up higher into the chancel between the ranks of the ushers, to stand, one half at the top of the line of gentlemen on the left and the other half at the top of the line on the right, and thereby completing the crescent that seems to partially enclose or frame the chief bridal group. At the foot of the chancel steps, the bride slips her hand from the arm of her father and puts it into the right hand of the groom, who has advanced to meet her, and thus she is led between the two lines of bridesmaids and ushers, her maid of honor on the left and her father behind her, to her place before the clergyman. Arrived at this point, she draws her hand from the arm of the groom and the religious rite begins. During the preliminary exhortation the maid of honor stands at the bride's left, but a pace in her rear, and her father remains, until the moment of giving her away, directly behind either the maid of honor or his daughter. Just as the moment for this ceremony arrives, the bride usually gives the maid of honor her bouquet, and when the clergyman inquires *Who giveth this woman to this man?* the father, advancing between the bride and groom, takes his daughter's right hand, lays it in that of the groom, bowing his acquiescence as he murmurs, *I do.* He then immediately steps down to the first pew at the left of the aisle, to find a seat beside his wife. When the ring is to be adjusted the bride, if she removes her glove, gives it also to the maid of honor, and not until the final blessing is spoken does she accept her bouquet and glove again.

The rite all spoken, the bride turns to leave the altar, placing her left hand on the arm of her husband. At that moment the organ peals

forth another triumphant wedding march, and leading the way the happy pair move down the aisle, followed by the maid of honor on the arm of the best man, while in their rear come the bridesmaids, every young lady on the arm of an usher. When the bride and groom reach the church door, their carriage should be found awaiting them; and entering it, they drive off at once, followed by the best man and the maid of honor in another carriage. Then the maids and ushers leave the church and take carriages in the order in which they came down the aisle, and drive off in rapid succession after the bride and groom. As soon as the wedding party have passed down the aisle, the bride's family follow and in turn drive off; but not until the whole bridal party and the special guests have passed out are the church doors opened wide and left unguarded to permit the departure of the guests in general. Music is discoursed by the organist until the last seat is vacated.

Such is the simplest method of celebrating a fashionable church wedding, a method on which the preferences of every bride play almost countless variations. It is, for example, a frequent and a pretty practice to have a picturesquely gowned child as maid of honor; also for the bride to be preceded from the altar by a couple of little girls, who strew rose leaves from delicate baskets in her path, while her train is born by pages in satin court costumes who carry wands wreathed in white ribbons. Weddings are sometimes prettily varied by all the bridesmaids entering first from the vestry room door, proceeding down the centre aisle and there meeting the bride and escorting her to the altar. In the group-

ing of attendants in the chancel various changes are possible and sometimes requisite. If a bride, as is not infrequently the case, has no other feminine attendant than a maid of honor, the ushers may precede her to the altar or not, as she herself wishes and directs. If they do not, then the head ushers hasten from the church to the home of her parents, in order to meet her and the groom on the threshold and give them welcome, and the maid of honor walks down the aisle on the arm of the best man. When a bride has no maid of honor and no bridesmaids, her father remains beside her throughout the ceremony and holds her bouquet and glove when the ring is placed. When a bride is to be given away by her mother she does not walk up the aisle with her mother, but on the arm of a young brother or quite alone, and when the clergyman asks who gives her away, the mother merely rises in her pew, bows her acquiescence and reseats herself. While going up and down the church aisle, a bride should preserve an air of quiet dignity, looking neither to right nor left, and making no attempt to recognize or discern the friendly faces and admiring glances that border her path.

Home Weddings

EXCEEDINGLY handsome and fashionable weddings are frequently solemnized nowadays in the home of the bride or in spacious hotel drawing rooms; as a rule in the presence of but a few near relatives, and followed a half hour later by an elaborate reception and breakfast at which a concourse of friends appear. As it is difficult to manœuvre an effective bridal procession in any but the most splendid and spacious mansions,

DECORATIONS FOR HOUSE WEDDING

few home weddings are celebrated with a train of maids. This, however, is not an impossible achievement, and beautiful weddings have been conducted in country houses by utilizing the most spacious room on the parlor floor as a temporary chapel, embowering one end of it in flowers, measuring off an ample aisle space by white ribbons, and to the sound of the wedding march from a concealed orchestra, marshalling the bridal party down a wide stairway, through a broad hall and so into the presence of the guests and clergyman. This is done frequently in country neighborhoods when the only church is at an inconvenient distance from the bride's home. In the city a home wedding is apt to be the choice of a bride, who rather shrinks from the expense, labor, and publicity that a church wedding entails; or a home wedding is sometimes necessitated by the fact that the bride and groom profess different religious creeds. At even the most ceremonious home wedding, held in the ordinary city house, the bride is rarely attended by more than two bridesmaids; frequently and preferably, by a single maid of honor. In preparation for the event all the lower floor or living rooms of the house are set in order and garnished with flowers and a floral arch or a temporary altar is erected in that room where the bride and groom will pledge their vows. A quarter of an hour before the marriage takes place, guests will begin to appear, and the bride's mother, standing by the drawing-room door and assisted by her husband or some of her sons or daughters, receives them. As soon as the groom, the best man and the clergyman arrive, they are directed by the servant at the door to a room placed especially at their disposal, where the

clergyman may don his robes, and where the three remain until the time draws near for the ceremony. When the bride is ready to proceed to the altar, a message to that effect is conveyed to the groom, his attendant and the clergyman, and they then go at once to the drawing-room and stand waiting for the bride. At the head of the stairs the bride is met by her father, who gives her his arm and, with the maid of honor preceding them, they descend and enter the drawing-room. At this moment the orchestra of stringed instruments, that from its secluded corner has discoursed melodiously during the arrival of the guests, receives a warning and begins the wedding march. Just before the bride reaches the threshold of the drawing-room, white satin ribbons are drawn down through the crowd of guests by, perhaps, two of her young brothers or sisters, or by little pages, so as to form a lane reaching from the door she is to enter by to the place where the groom and the minister stand awaiting her. Guests will fall away naturally to either side of these barriers, and the mother and the immediate family of the bride move so as to stand on her left and the nearest to her of all the persons outside the ribbons.

The order of the ceremony is identical with that of the ceremony at a church wedding. As the last blessing is given the white ribbons are hastily rolled up. The clergyman then offers his congratulations and at once makes his way out to take off his robes; or, if he wears no special robes, he quietly slips from his place and the bride and groom step into it, facing the assembled company. The bridal attendants, if there are any, face about in the same way, maintaining their position near the bride, and the reception or breakfast proceeds.

The Wedding Reception

A FASHIONABLE wedding celebrated in the afternoon or in the evening is followed by a reception, whether the marriage takes place in church, at the home of the bride's parents or in hotel parlors rented for the occasion. A bridal reception differs from that given in honor of a débutante only in respect to certain minor details. The drawing-room floor is opened to its fullest extent and adorned with flowers. For an afternoon reception artificial light is only used in the city and when the day is dark. In spring or summer in the country, if the bride's home is set in the midst of pretty lawns and flower beds, the reception can very effectively be carried out exactly after the manner of a garden party, the bride and groom standing to receive their friends under the trees, while refreshments are served from tables placed beneath striped awnings. At a wedding, champagne is the beverage poured for the guests and in addition, punch or red or white wines may be served. On a table placed conspicuously in the main hallway are heaped small white boxes filled with rich fruit cake, each bearing in gilt or silver the initials of the surnames of groom and bride. These are prepared by the caterer, one for every guest, and are meant to serve in the place of the slice from the bride's loaf to which, in other days, every guest was entitled and that now is rarely seen at any wedding. Frequently the confectioner is ordered to erect from pastry, sugar, and gilded loaves a splendid "bride's cake" to occupy the centre of a table in the dining-room; but this is a hollow sham, not to be cut, and contains no ring or thimble. Occasionally at wed-

dings a bridal register, bound in white, having initials of the bride and groom and the date in gold lettering on the cover, is placed, with pen and ink, in the hall or library. The dozen or more blank pages of this volume are filled with the signatures of the guests.

How the Bride Receives

ARRIVING after the church ceremony at her parents' home, the bride, with the groom, goes at once to the drawing-room. As her maids and nearest relations appear she throws back her veil to receive the kisses and expressions of congratulation; and then the bride and groom stand together under a group of floral wedding bells or before a screen of flowers, the bridesmaids forming a line or group to the left of the bride. The parents of the bride stand together near the door by which the guests enter, and the father and mother of the groom are conspicuously present at some other point in the room. Guests are not announced at a wedding reception, but are allowed to join at once the line rapidly passing in review before the bride and groom, the ushers taking care to see that all strangers to the bride are properly introduced. The bride greets everyone with extended hand and cordial thanks for his kind speeches. To those who but briefly address her she need only say, *How do you do; thank you so much*, or *My dear Mrs. Blank, it is so good of you to say so many kind and flattering things*, or *I thank you Mr.——. If I look as happy as I feel then I must be the picture of content*, or *It is most reassuring to hear you, for I confess I was terribly nervous*, or *How kind you are. Indeed I do feel as if there were nothing left to wish for in the world.*

While guests are still arriving the bride and groom are not privileged to leave their places. When no ushers are at hand to make introductions, the bride presents her husband to those of her friends whom he does not know, exacting from him a like service when his friends arrive. It is quite easy for her to say, *You have not met my husband, I think, Miss Blank? George, I wish to introduce you. Miss Blank is saying the kindest things to us both*, or *How do you do, Mr. ——. Pray let me introduce my husband, who I believe has not yet met you.*

It is a mistake for a bride to detain a friend for even a short conversation as long as guests are pressing forward for recognition. Throughout the reception the bride's mother must not leave her place in the drawing-room. Nearly every guest will wish to speak to her before or after greeting the bride and groom, and, however deeply her feelings may be stirred, she should make every effort to maintain a calm and cheerful expression before her friends, greeting everyone with a kindly hand clasp and responding with a few gracious words to congratulations on the successful conduct of the church ceremonial and beauty of the bride.

There is no special obligation for the host of the occasion to remain at his wife's side throughout the reception. Ordinarily he receives with her for a half hour or more, and then devotes himself to bestowing friendly attention and talk where they are most needed, finding chairs for matrons in the dining-room, seeing that their wants are satisfied and so on; and he gives special attention to the mother or the nearest woman relative of the groom present. If the bride enters the dining-room at all, she does so on the arm of her husband. Frequently she prefers to keep her position in

the drawing-room until the time draws near for her departure. Then she disappears quietly, with a sister or one or more of her bridesmaids, and returns in her traveling gown to find her husband awaiting her at the foot of the stairs, along with the ushers, bridesmaids, her family and those friends who linger to see her departure. Of these she takes leave, last of all embracing her mother, and drives off with her husband amid showers of rice and satin slippers.

Evening Wedding Receptions

ALL the foregoing rules, as far as practicable, apply also to a reception held after a marriage celebrated in the evening. Rarely nowadays do we hear of weddings followed by dancing, a custom common enough a half century ago. When a bride wishes to break through the formal regulations of the present fashion and dance at her wedding, she first receives her guests in the regular way, and after the majority of the persons invited have arrived she treads the first measure with her husband, or else with the best man, in which case the groom offers his hand to the maid of honor or the first bridesmaid. According to a pretty, old fashion, the ball may be opened by a double set of lancers in which only the bride, groom, bridesmaids and ushers take part, the guests looking on meanwhile. For such a wedding entertainment a buffet supper is served throughout the evening.

Wedding Breakfasts

A WEDDING breakfast is a function not to be attempted unless the invitation list has been limited to the bridal party and a few near rela-

tives and particular friends, or unless the bride's parents enjoy unlimited means and have a spacious mansion, or can afford to secure for the occasion a handsome ample suite of apartments in a hotel or restaurant. At so few wedding breakfasts or luncheons are guests seated at one long table that this form of entertainment need not be considered here. The practice that now prevails, and probably will prevail for many years to come, favors the seating of guests at a number of small tables in one or more rooms on the drawing-room floor. The assistance of an accomplished caterer is almost imperative if a wedding breakfast is ventured on, and as all those invited to breakfast may be requested to answer their invitations, the hostess of the occasion can give the caterer the exact number of persons for whose needs he must provide. Unless it is in the depth of the winter and the day proves very dark, the breakfast should not be eaten by artificial light. Music is usually supplied, and is placed as for a reception; and in the room or rooms where the tables are spread there are ample floral decorations—tall palms distributed among the furniture and bowls of flowers on every table add much to the beauty and gaiety of the scene. An ample force of men servants in evening livery is required in order that proper attention be given to all the guests. One table, larger than the others, placed in the centre or at one end of the dining-room and especially decorated with silver leaves and a nougat temple, white flowers, and handsome silver, is reserved for the bridal party. No other seats or tables are apt to be reserved; nor are cards of location often placed at other covers, since it is found more convenient to let the guests choose their seats and

tables as they like or under the guidance of the waiters.

Whether the wedding breakfast follows a church or a home ceremony, the bride and groom and their parents receive in a drawing-room, as directed in the paragraphs concerning receptions. When all the invited guests have arrived, the doors of the dining-room are opened, and the bride and groom enter first, the bride leaning on her husband's arm. The ushers and maids of honor follow; then the bride's father takes in the groom's mother or nearest woman relative present, and finally the guests in general enter in the order that pleases them best. The men do not give the women their arms as at a dinner, but the hostess lingers to see that no woman is without an escort. As a rule, the hostess goes in last, on the arm of the groom's father; and the breakfast is served in its regular courses.

If the bride cuts a cake, the first slices are given to those at the bridal table; but at a breakfast a cake is rarely or never served. Instead, the boxes of plummy loaf are supplied in the hallway.

The Groom

IN the selection of the best man the groom consults his personal preferences entirely, chosing for his supporter an intimate friend or his own brother. Though tradition and custom still hold in favor of a bachelor best man, a married friend or relative is not ineligible to this office. In consultation with his fiancée, the groom makes up the list of ushers when a church wedding is to be solemnized, for though the lady may and does usually select the majority of these

attendants, to the groom falls the duty of requesting them to serve. Quite unceremoniously, in the street or business office or through the medium of a brief note, a gentleman can ask his friends and those of the bride to act as best man and ushers. The fees for the marriage license and the clergyman, and for the sexton for opening and lighting the church, are paid by the groom. If more than one clergyman officiates at the tying of the knot then both will expect substantial recognition of their services. Not less than five dollars is given by the man who has sufficient means to justify his entering the married state, while twenty-five dollars is the minimum fee in fashionable society. And as regards the friends or relatives of the bride or bridegroom asked to officiate, it rests with the bridegroom to determine whether to give some memento of the occasion, such as a piece of silver plate or something equally valuable, or a money fee corresponding to that given to the rector or vicar, although oftener than not, when the relationship is a very near one—that of brother or uncle, for instance—this recognition of services is dispensed with. In addition to paying the fees above mentioned, the groom must tip the sexton, if the church is opened for a rehearsal; and he must provide the marriage ring, the bride's bouquet, the bouquets of the bridesmaids and, if he desires, neckties and gloves for the best man and the ushers. The sleeve-links or scarf-pins that he gives to the best man and ushers as souvenirs seem nowadays to be almost as essential as the clergyman's fee. The groom sends carriages to convey the ushers to and from the church and he provides not only the carriage in which he and his best man go to the church, but also the one in

which he and his bride drive away after the ceremony. The groom should play the part of host to a best man who has to come from a distant place in order to serve; and if both groom and best man come from a distance for the wedding and travel on together the groom is entitled to offer to pay the best man's traveling expenses and to assume at the hotel where they put up the burden and privilege of a host, though this is not an obligation.

The Farewell Bachelor Dinner

IN fashionable society this is an habitual but certainly not a necessary feast, given by the groom in the week or fortnight preceding his wedding. It is celebrated either at his home, at his favorite club or in the private dining-room of a hotel. To this the ushers and the best man are invited, in addition to any other male guests he may desire. At the table, the best man is seated on the host's right hand, or assists in doing the honors at the foot of the table. At their covers are placed the souvenirs for the ushers and whether other toasts are drunk or not, one to the bride is never omitted, the host proposing her name and all the guests rising glass in hand to do her honor.

It is a rule for the neckties and souvenirs for the ushers and best man to be given them on the occasion of the farewell dinner. They are done up for every guest in boxes tied with white ribbons and laid on or beside their plates. When the list of guests includes other guests than the best man and ushers, these testimonials of the groom's gratitude are best handed to the persons for whom they are intended when they make ready to depart.

When no farewell dinner is given the souvenirs are distributed the day before the wedding. They should be as nearly alike as possible except that for the best man a handsomer and more distinctive memento is usually chosen.

The Groom at the Wedding

A GENUINELY considerate man does not, when an elaborate ceremonial has been arranged, attempt to see his bride on the wedding day until she comes to him at the altar. If a twelve o'clock wedding is planned, he will find it most convenient to breakfast with his best man and drive with him to the church. If an afternoon ceremony is arranged, they would lunch together, and arriving at the church, go in by a side door to the vestry room, there to wait news of the bride's coming. To the best man the groom gives the fee and the ring, the first in form of a single gold coin or a crisp new bill or a check folded very small.

When the signal is given that the bride is at the church door, the groom, with his gloves and hat in one hand (if he carries his hat into the chancel at all), walks into the chancel behind the clergyman, followed by the best man. Outside the communion rail, to the left of the minister, he stands facing the congregation until the bride appears. Giving gloves and hat to the best man, he moves down to the foot of the chancel steps to meet the bride, extending his right hand as she draws near to lead her to her place at his left and facing the clergyman. Just as the time for adjusting the ring arrives the best man places it in the palm of the groom. As soon as the ceremony is concluded, the duty of the newly made husband is to wheel about and,

facing the congregation, draw his wife's hand through his arm. Accepting his hat and gloves from the best man, he, with his wife beside him, walks at once down the aisle and out to the street, and drives away.

The Groom at a Wedding Reception

THE rôle of a bridegroom at a wedding reception is simple enough. Having laid aside his hat and gloves, he stands at his wife's side in the drawing-room and receives the introductions and congratulations with a hand shake and polite acknowledgments such as, *Thank you. I do indeed feel I am blessed quite beyond my deserts*, or *How do you do. You are very kind.* If the bride wishes to enter the dining-room, her husband gives her his arm, and at a wedding breakfast he leads the way to the dining-room with his wife on his arm

The Groom at a Home Wedding

WHEN, at a home wedding, the groom enjoys the services of a best man, he drives with his friend to the home of the bride's parents some fifteen minutes in advance of the time set for the ceremony; and he gives to the best man both the ring and the fee. On their arrival, they go at once to the room reserved for their use. Hats, coats, and gloves are laid aside, and when warned that the bride is about to descend, the two go down to the drawing-room preceded by the clergyman. The groom goes forward to meet the bride as she enters and leads her before the officiating priest or minister. At the conclusion of the ceremony, he turns and stands facing the guests, his wife at his

right hand, and receives the congratulations. At the moment the bride leaves the drawing-room or breakfast-room to put off her wedding gown for a traveling gown, the groom hurries to the dressing-room set aside for his use—that is, if he and his wife are to set off at once for a wedding journey—and hastens to exchange his wedding clothes for a complete traveling suit, having, on the morning of the wedding day, sent a bag or dress-suit case containing his traveling outfit to the home of the bride, in order to make this change there. The change made, he places his wedding garments in the satchel or case in which the other suit was brought. If no wedding journey is planned, and the bride and groom purpose to drive but a few blocks or miles to their new home, or to a hotel where rooms have been engaged, the groom makes no change in his dress; but having put on his overcoat and gloves, stands, hat in hand, at the foot of the stairs to await the bride's descent. On her reappearance, he takes leave of all the waiting friends and relatives and drives away at once with his wife.

The Best Man

THE duties of one who serves as best man are simple and easy to perform. The first obligation is to purchase and forward a suitable wedding gift to the bride. Now and then a best man will set aside the rule of etiquette that dictates that all wedding presents shall be given to the bride, and bestow some token of personal regard upon the groom instead. A smoking-set, silver toilet articles or desk conveniences may, for example, be marked with the groom's initials and sent in good time to that gentleman's home. This course,

however, is not frequently followed, despite the fact that there is nothing to be urged against it as regards justice and appropriateness.

It all depends upon the groom's wishes whether the best man shall lend assistance in planning and preparing for the wedding journey, in procuring the ring and the license, and in the settlement of the many business and social details involved in so important an event. Assuredly the best man is required to place his time and services wholly at his friend's disposal. If there is no wedding rehearsal, he will still do well to familiarize himself as far as possible with the rôle he is to enact in the ceremony and especially take care to make exact disposition of the ring and the minister's fee. When the ceremony is to be elaborate he will play the part of a good friend by gaining such knowledge of it in advance that he will be able to prompt or assist the groom, should that gentleman's presence of mind desert him at the altar, as so frequently happens.

A best man leaves the question of his conveyance to and from the church in the hands of the groom. The latter may wish his supporter to drive with him to the scene of the ceremony after they have lunched together. Otherwise, the best man will find a carriage at his disposal, and if he drives alone to the church he should not fail to reach the vestry-room door at least a quarter of an hour in advance of the bride's anticipated arrival. To him, as a rule, is given the ring and the fee, and these he places, the ring in his right and the fee in his left-hand waistcoat pocket, and the very last moment before entering the chancel makes quite sure they are both safe and accessible.

The Groom and Best Man's Hats

A QUESTION that calls for consideration is—What is the proper disposition for the best man to make of his own and the groom's hat? One of the best man's most obvious duties is supposed to be the guardianship of the groom's hat and gloves during the ceremony, and it stands to reason that if he takes his own hat and gloves into the chancel and also assumes the care of his friend's belongings, he will not only present a ludicrous spectacle as he stands through the service with a silk hat in either hand, but when the moment for presentation of the ring arrives he will be unable, without awkwardly laying aside at least one hat and one pair of gloves, to fulfil his allotted and most important office in the programme. In recent seasons, at well ordered weddings hats have not been carried into the chancel. In the vestry the best man takes charge of his friend's hat and, placing it with his own, sends them by a trusty person to the door of the church, so that when the bridal procession files out they may be delivered back to the owners just as they are passing to their respective carriages. This is the course when the best man on coming out is to walk down the aisle with a maid of honor on his arm. At a wedding where there is no maid of honor the best man can, if he prefers, leave his own hat and gloves in the vestry room, and when the ceremony is over make his exit from the church through the vestry, to find his carriage awaiting him at a side door. This leaves him free to hold the groom's hat and gloves and still present the ring and the fee.

As soon as the news of the bride's arrival before

the church door is conveyed to the vestry-room, the best man, walking behind both the clergyman and the groom, enters the chancel, and facing the congregation, stands at the left of his friend and outside the communion rail. If a portion of the service is spoken at the foot of the chancel steps, the best man follows the groom when the latter goes forward to meet the bride, standing a step in the rear. When the couple go up into the chancel for their final vows, he again follows, and remains a pace behind the groom. Anticipating the moment the ring is to come into requisition, he advances and places it in his friend's hand, and at the conclusion of the ceremony, handing the groom his hat and gloves, he slips the envelope containing the fee into the clergyman's hand.

If his exit is to be made with a maid of honor, he immediately follows the bride and groom with the maid of honor on his right arm, hands her into the carriage directly behind that of the bride and groom, and entering himself, the two drive to the reception. When no maid of honor serves, the best man should hasten from the church by the side door, and driving by the shortest route to the home of the bride's parents, anticipate the arrival of the bride and groom and be the first to offer them a welcome and good wishes.

Quite within the scope of his duties at the wedding reception is the task of assisting the ushers in presenting guests to the bride and the groom and in attending to the wants of the women guests in the dining-room. At a wedding breakfast he takes the maid of honor or the first bridesmaid to a seat at the bridal table. Toward the conclusion of the reception or breakfast, or as soon as the bride and groom leave the room to

make ready for their journey, he drives to the dock or railway station from which they are to take their departure.

Where the arrangement of the wedding journey has been confided to his hands, he secures the proper state-rooms, seats, or sleeping-coach section several days in advance; orders flowers, fruit, and current literature for the diversion of the travelers; sees that their checked luggage is safely on board and their hand luggage properly placed; gives the groom the tickets and itinerary, and waits to bid him and his bride godspeed and wave them adieu.

The services of a best man seem nowadays essential for a home wedding. Driving with the groom to the bride's home, he accompanies his friend to the room set apart for their use and there awaits the signal of the bride's readiness. He then follows the groom to the drawing-room, and fulfills his part of the ceremony precisely as laid down in the foregoing paragraphs. No hats are carried into the drawing-room to harass the mind of the best man; and at the conclusion of the ceremony he proceeds to employ himself as set forth in the directions for a wedding reception or breakfast.

A best man who is keenly alive to all the refinements of etiquette calls upon the bride's mother a fortnight after the wedding at which he has served, and upon the bride and groom as soon as they return from their honeymoon. If he feels any doubt as to the proper form in which to offer his felicitations to the bride and groom he may safely say to the former, *Let me offer hearty good wishes for your life-long happiness.* To the groom, *The congratulations of an envious bache-*

lor be on your head, my dear fellow. You have secured the capital prize in life's lottery. Or, *It is impossible to wish you any greater good fortune than you have had to-day, or to offer you congratulations more sincere than mine.*

The Ushers

USHERS receive all directions as to their conduct at a wedding from the bride or her mother. A man who has consented to serve as an usher should make an effort to appear at the wedding rehearsal, if one is called. He must send the bride a gift, and on the day of the marriage be at the church at least twenty minutes before the doors open, in order to seat the prompt guests.

On those gentlemen who are appointed head ushers falls the duty of taking note, before the doors are opened, that the decorations, the lights and the ventilation are properly arranged, and that the organist has arrived and knows what music is to be played. If a white ribbon is to be used, the ushers calculate the number of pews that must be reserved and stretch the ribbon at the proper place across the centre aisle. The bride supplies a yard or two of satin ribbon; to either end of the ribbon a weight is fastened, and the weights, placed in the ends of opposite pews, hold the ribbon quite taut and firm. If reserved seats are not barred off by a ribbon, the head ushers take every precaution to keep clear a few pews at the top of the centre aisle for the use of the families of the bride and groom.

In case a close canvass has been made of the families concerned and the bride has drawn up a list of the persons destined for the seats of honor, it is every usher's duty to try and familiarize himself in some

measure with the names on the list, so as not to force a wedding guest to stand awkwardly waiting while he scans his paper to identify their pew numbers. Ushers follow the general rule of seating relatives and friends of the groom to the right of the centre aisle, and those of the bride to the left. Ushers in the side aisles request those guests that are to sit above the white ribbon to appeal for seats to the gentlemen serving in the centre aisle. At very fashionable weddings the usher gives his right arm to every lady whom he escorts to a pew. This courtesy, however, is sometimes difficult of graceful execution, when a woman is accompanied by a man or when several ladies arrive at the church together. Then the usher merely bows to indicate his readiness to serve, asks how many there are in the group, and walks beside the party or precedes them up the aisle and inquires whether they are friends of the bride or of the groom. To a lady arriving alone he can most appropriately offer his arm, and he may ask her name, if that is necessary to satisfy himself as to her proper location.

On the appearance of the bride's mother, a head usher gives her his arm to her seat. And when the first carriage of the bridal party arrives, the head ushers order the central front doors of the church closed and the centre aisle swiftly cleared, and while the head ushers go into the vestibule to greet the bride and her maids, the assistant ushers stand so as to prevent any guests from entering the centre aisle.

As soon as the vestibule doors are opened and the head ushers advance into the aisle, the assistant ushers fall into ranks behind them, walking two and two, and all proceed to such positions in the chancel as the bride

and her mother have appointed for them and they have usually learned at rehearsal. When after the ceremony the bride and groom pass down the aisle to their carriage, the ushers step forward in order, one after another, to meet the bridesmaids, and then each with a young lady on his arm follows in the steps of the bridal couple. Driving to the scene of the bridal festivity, each one in the company of a bridesmaid, they hasten to offer good wishes to the bride, and felicitations to the groom are made in some such form as, *Let me congratulate you on your happiness and good fortune, Mr. Blank*, or, *Congratulations, my dear fellow, on the best day's work of your life.*

The Ushers at a Wedding Reception

AS soon as guests begin to appear the ushers turn their attention to seeking out those who may be strangers to the bride or groom, and taking them up for introductions. With this in view they gather near the drawing-room door and are privileged to address strangers as well as friends. To a woman guest an usher may say, *Can I assist in finding a way for you to the bride?* or *Have you met Mrs. Blank? May I introduce you? Please give me your name?* He is at liberty, furthermore, to offer her his arm, and can quickly overcome any formality by such kindly, conventional little sentences as, *I really think you will find my arm of assistance; this is a formidable crowd;* or, *Were not you at the church? I think I had the pleasure of finding a seat for you.*

The briefest possible introduction is best when presenting strangers to a bride at a crowded reception. It will be sufficient to say, *Mrs. Blank, let me present*

Miss —— or *Mrs. Blank, Mrs.* —— *is most anxious to meet you.*

A conscientious usher, at the conclusion of every introduction hurries back to his post of duty at the door, after saying to the person he has presented to the bride, *Pray excuse me*, or *I see I am still needed at the door; will you excuse me?*

When the majority of the guests have arrived, every usher is at liberty to seek out his special women friends and accompany them in turn to the dining-room and help to serve them there. He is not obliged to pay any special attention to the bridesmaid he accompanied from the church; but if a breakfast is served he goes into the dining-room with her and finds a place for her and himself at the bridal table.

Good by, God bless you! Good by, a pleasant voyage to you, or *Good luck go with you!* are the civil forms of farewell to a bride and groom from an usher. When their carriage has disappeared, the ushers take formal leave of the bride's parents before quitting the house. To call upon the bride's mother within the month following the wedding is a courteous attention, and one which every usher should endeavor to pay.

The Duties of the Bridesmaids

THE bridesmaid and maid of honor must yield unquestioningly to the taste of the bride concerning the color, mode of making, and all the appointments of their wedding dresses. If the bride wishes a special modiste to be employed for these costumes, they must make every effort to accept her dictation, just as they are privileged to receive from a rich and generous bride, if that is her desire, their toilets com-

plete, including all the elegant little etceteras, as a fine gift. A bridesmaid sends an appropriate present to the friend she is to serve. She must take pains to attend the rehearsal for the ceremony, if one is appointed. She will be asked to view the bridal gifts. A bouquet from the groom and a pretty trinket from the bride are souvenirs of the occasion that fall to the lot of every bridesmaid; and on the day of the wedding she may also expect to have a carriage placed at her disposal by the bride's parents. In this she drives first to the bride's home, and there waits—in her carriage—along with the other bridesmaids until the bride, accompanied by her father, enters her own carriage. Then, preceding the bride, the maids are driven to the church and assemble in the vestibule. There the procession forms and they, walking two and two, proceed up the aisle, maintaining a measured and dignified pace and carrying their bouquets before them. They advance to the altar and take the positions already described. The maid of honor walks alone, directly before the bride, and at the altar stands on the left and a few steps in the rear of her friend.

When a maid of honor serves, to her falls the task of holding the bride's bouquet and glove when the ring is to be placed on her finger, and these she restores at the close of the service. When the service is finished she advances a little to meet the best man who offers her his arm. In it she places her left hand, and the two move down the chancel steps and follow the bride and groom out of the church. After them, the bridesmaids and ushers meet, the young ladies leaning on the arms of the gentlemen, and so follow, all taking carriages at the door, in the order and man-

ner already described, and driving away to the scene of the reception or breakfast.

On entering the room where the bride and groom stand to greet their friends, every maid bestows on the bride an affectionate kiss, with some proper words of congratulation. Then some simple, cordial words of felicitation are spoken to the groom.

A pretty wedding custom, and one nearly always followed, is that of grouping the bridesmaids in a semi-circle just beyond that point where the newly wedded couple stand to receive good wishes and congratulations. Every bridesmaid holds her bouquet in her gloved hands, and aids in forming a sort of glittering train to the important stars of the occasion, while she smiles and bows to those whom she knows in the line of guests moving forward to do homage to the bride and groom. After a half hour this grouping breaks up and the maid of honor and her sister maids are at liberty to move about seeking their friends, or to pass into the dining-room for refreshments. At a ceremonious breakfast, luncheon or supper, the bridesmaids are expected to enter the dining-room, each attended by one of the ushers, and take their appointed seats at one of the tables especially devoted to the bridal party.

Unless requested to do so by the bride, her maids do not follow to her room when her wedding gown is to be exchanged for a traveling suit, but await her reappearance in the hallway. There, with a kiss and a word of good wishes for a happy journey, they bid her good by. To call upon the bride's mother a week or ten days after the wedding, and upon the bride as soon as she is settled in her husband's home, are social obligations not to be overlooked.

When a young lady serves as bridesmaid or maid of honor at a home wedding, she drives in full toilet to the bride's residence. On her arrival she goes at once to a dressing-room, lays aside her wraps, and when all is in readiness precedes or follows the bride and her father down the stairs, and thereafter performs her duties in the same way as at a church ceremony.

Second Marriages

WHETHER solemnized at her home or in church, a woman's second marriage is conducted on a much less elaborate scale than her first, though in many details it may be carried out on very nearly the same lines. At her second marriage a bride does not have bridesmaids, does not wear a white veil, a white gown or orange blossoms, and does not have flower girls or pages. But if it is a church wedding, ushers are appointed; the bride is given away by her father, her brother or a masculine friend; and a maid of honor may precede her to the altar.

If the second marriage takes places shortly after mourning for the first husband is put off, an instinct of good taste counsels a quiet morning or afternoon ceremony, in the presence of only intimate friends and near relatives, followed by a reception. If after a number of years of widowhood a woman remarries under conspicuously happy auspices, with the cordial approval of her children and friends, she can indulge her preference for an ornate ceremony by filling the church with her friends, wearing a brilliant gown, and celebrating her happiness by a reception or breakfast to follow. At a second marriage, as at a first, the bride or her family bears all the expenses of her wed-

ding; and for gifts received a bride, at a second marriage as at a first, returns thanks promptly by means of notes.

In event of a breakfast, supper or reception given in her own home or that of her parents, the bride follows exactly the same course as when first a bride. Should both the ceremony and the reception take place in a private house, the course followed is just the same as that already outlined in the chapter on home weddings. Unless her second marriage excites the deep disapproval of her first husband's family, the bride should send them invitations to the wedding and give them seats above the white ribbon.

It is usual to put off both the first wedding ring and the first engagement rings, when a second betrothal takes place. A man on making a second marriage follows precisely the same etiquette as that which he observed at his first wedding. He does not, it is true, give a farewell dinner to his bachelor friends; but in all other respects, the etiquette is the same in detail as that given in the paragraphs devoted to the duties of a groom.

Wedding Anniversaries

THE order of wedding anniversaries runs as follows: First year—paper; fifth—wooden; tenth—tin; twelfth—leather; fifteenth—crystal; twentieth—china; twenty-fifth—silver; thirtieth—ivory; fortieth—woolen; forty-fifth—silk; fiftieth—golden; and seventy-fifth—diamond. It has now become distinctly the custom to overlook all the anniversaries until the first quarter of a century of married life has been passed.

"Silver wedding" celebrations are frequent and may be charming social functions. There are divers ways of marking the twenty-fifth anniversary. To give a reception is most usual; to give a dinner party is next in favor; and to give a dance, following a dinner party or evening reception, is quite popular where there are unmarried daughters. But now and then the "silver wedding" is recognized in a more modest way—relatives and intimate friends only being invited to a small at home, or to a small family dinner party.

At a reception, a husband should assist his wife in receiving; and if a dinner party is given, it quite agrees with the sentiment of the occasion for him to lead the way to the dining-room with his wife on his arm and for her to occupy a seat at his right hand, as she may have done at their wedding breakfast of long ago. Husbands there are who object to occupying so prominent a position, and prefer that the usual precedence at dinner parties should not be departed from. At an anniversary dinner there are few variations from the rules for ordinary dinner parties as given in chapter four. The decorations should be white and green with silver, and bouquets of white flowers should be placed at every cover for the ladies, with boutonnières for the men. If a guest drinks to the health of the happy pair, they smile and bow their thanks; and the husband is at liberty, if he has the desire and gift, to make a little speech expressive of his happiness and sweetened with grateful and graceful sentiments concerning his wife.

If a dance is given, the husband and wife dance the first lancers together, the other couples including as many of the original bridal attendants as it is possible to gather together.

It is usual to cut an elaborate iced fruit cake at a silver wedding. The handsome loaf may appropriately bear the year of the first wedding and that of the anniversary, with the entwined monograms of the wife and husband. It is cut by the wife—at a reception, any time after a majority of the guests have arrived—at a dinner, when dessert is brought on. Champagne is usually poured at a wedding anniversary. When many invitations have been issued and a large number of gifts are received, the silver souvenirs, with the cards of the givers attached, are displayed in a room set apart for the purpose while the reception is in progress.

The Golden Wedding

IT is given to few persons to commemorate fifty years of married life; and because of its rarity a "Golden Wedding" is the fitting title that the festivity bears. This romantic and touching custom is of German origin, but it has taken root in American soil to become nationally accepted, and the couple who celebrate their golden wedding usually make it the occasion of a great family reunion at an elaborate dinner, after which a reception is held. Not infrequently, however, the aged couple prefer an afternoon reception on purely conventional lines, receiving, with their children and grandchildren about them, in a drawing-room decked with yellow flowers.

Sending Bridal Gifts

WEDDING gifts are sent to a bride-elect within three weeks or a fortnight of the day set for her marriage. The friends of the bride and groom do

not wait to see if an invitation to the wedding is forthcoming before sending suitable bridal gifts. Mere pleasant visiting acquaintances of the families or the couple about to be united, do well sometimes to wait and see whether they are asked to a wedding before forwarding any presents. This is not an instance of cold calculation but a course prompted by genuine delicacy. A wedding gift from a person who has never been entertained by the bride, groom or their families is often regarded as a liberty and sometimes as a demand for a wedding card. As soon as an individual thus in doubt receives a card, a pleasant assurance is given and the gift may then be dispatched.

When wedding cards, extending an invitation to witness merely the church ceremony, are received by one who acknowledges only the most formal acquaintance with the bride or groom, or either of their families, there rests no obligation to send a gift. It would be perfectly proper to send one if the recipient of the cards wished to and many persons feel that the receipt of such cards calls for one. The obligation is indeed binding when the cards include an invitation to the reception or breakfast, as well as the church.

Many sensible persons who receive cards to the church from a bride or groom with whom only a recent and slight acquaintance is claimed, follow the middle course of sending the bride on her wedding day a box, basket or bouquet of flowers, accompanied by a card bearing congratulations.

A physician is not required to send a wedding gift on the marriage of a member of a family in which he has long been the chief medical adviser, unless cards to both church and house are sent him, or unless he

enjoys social as well as professional connections with the family.

Persons in mourning send wedding presents, though they are not able to attend either the religious ceremony or reception. Those who feel themselves under obligations to the family of a bride or groom or who have received substantial favors from either of the contracting parties, are privileged to send a wedding present even when very slightly acquainted with the bride or groom or their relatives. If the recipient of a wedding invitation is traveling abroad or is living a great distance from the scene of the wedding, a bridal present must be ordered and forwarded to the bride as conscientiously as if the giver purposed to be present at the ceremony.

Those who wish to send gifts to a couple celebrating either their silver or golden wedding—and let it be borne in mind that such gifts are nearly always expected—must forward their silver or golden contribution some days in advance of the festivity. The parcel containing the gift should be addressed to the husband and wife and be accompanied by the donor's visiting card bearing a written message of congratulation. When gifts are marked they should, unless intended for the use of either the husband or the wife individually, bear the initial of their surname.

Only the intimate friends and relatives of a bride are entitled to present their wedding gifts to her in person. The most conventional and usually the most convenient practice is to have the present forwarded direct to the home of the bride-elect from the shop at which it is purchased, together with the donor's visiting card, on which in pencil a kindly sentiment is in-

scribed, such as *With sincere good wishes* or *With heartiest good wishes from* ——.

When a gift is sent from a distance it should be sent by express and the cost of its delivery prepaid. When wedding presents are marked, it must be with the initials of the bride's maiden name. It is not essential to have them marked, though it is more complimentary to do so. But it is most imperative that all the gifts not designed especially for the groom's individual use be sent to the bride at her own home. Few gifts indeed fall to the groom's share at all, since it is courteous and reasonable for even the friends of the groom, though they may not personally know his bride, to honor her with these tangible proofs of their good will and good wishes. None but members of the bride's and groom's immediate family or their most intimate friends should bestow a gift in the form of money; and bachelor friends as a rule do not present the bride with jewels, nor with any article of wearing apparel. When a man and wife send a wedding present, both their names are inscribed on one card enclosed with the present.

A wedding present sent after the marriage should be accompanied by an explanatory note, and should be forwarded to the bride at her husband's home.

Wedding Guests

WOMEN in deep mourning do not take conspicuous seats at a church wedding, tactfully recognizing the inharmoniousness of their sombre weeds in the gayly gowned assembly.

Arrival at a church or home wedding should be so timed that the guest will be comfortably settled in his

seat at least five minutes before the ceremony. Those who know they are to sit above the white ribbon may, to avoid any mistake on the part of the usher, quietly give him their names when he meets them in the aisles, and he will promptly lead the way to the proper pew.

It is the height of ill manners for anyone to force or steal a place in one of the reserved pews, when he is not intended to be there, or to complain of the seat assigned by the busy ushers, or to deliberately assume a better point of vantage to the annoyance and discomfort of others. At a church wedding, when the bridal party is expected, a lack of breeding as well as of reverence is displayed by whispering, making signs across the aisles to friends, waylaying the ushers with inquisitive questions and foolish requests, and, when the bride has arrived, by pushing forward and standing on stools in order to get a better view of the proceedings. After the ceremony, no well-bred person attempts to leave his seat until the last member of the bridal party has passed down the aisle; and then departure is made as quietly as when a congregation disperses after a Sunday service. When arriving very late at a church wedding it is only common consideration of others to enter by the side door and take the nearest available seat with the least possible disturbance.

Persons invited to the reception or breakfast following a church ceremony proceed directly to the home of the bride's parents at the conclusion of the church function. At the reception or breakfast, women lay aside their wraps. Men leave hats, coats, and canes in the dressing-room or hall, and drawing off the right-hand glove, enter the room where the re-

ception is in progress behind the ladies whom they are attending. Those guests who lack acquaintance with the bride or the groom or both can accept the invitation of an usher to make an introduction in due form. It is quite unnecessary for a woman to require an introduction to the usher who accosts her at the door with the offer of his services. He is one of the accredited masters of ceremonies; therefore she is privileged to accept his assistance, give him her name, and with him join the line formed in the drawing-room, to be conducted in her turn to the bride and groom. At a large reception it is the guest's duty to fall into the line moving toward them and devote every energy and attention to greeting the bride and groom.

The Offering of Congratulations

BY the strict rule of etiquette, there is first an expression of good wishes to the bride and then congratulations are extended to the groom. To reverse this order of felicitations would be a grievous social mistake, since the groom and not the bride is to be congratulated.

The simplest expression of good wishes is always preferable to attempts at high flown sentiments and lengthy flowery sentences or quotations. At a large reception, where many people are struggling to reach the bride and groom, brevity is more than almost anywhere else the soul of wit, as well as of tact. One who possesses a gift for framing graceful or clever phrases need not consult the formulas given below for those less gifted but none the less mindful of their social obligations. A woman may say to a bride, *Let me wish you every happiness in your married life.* To the

groom, *I must congratulate you heartily on the supreme good fortune that is yours to-day.* Or to both, *I feel I cannot wish for you both any greater happiness than you have already found;* or, *You both have all the happiness good for mortals, but let me squeeze one little word more of good wishes and congratulations into your cup of content.* A man may say to the bride, *Pray accept my sincerest good wishes;* and to the groom, *I wish to offer you my heartiest congratulations.* These are approved expressions of friendly feeling and are quite sufficient when there is not time, nor perhaps the courage, for anything farther. When a drawing-room is crowded with guests struggling to reach the bride and groom, it is a mistake to engage the busy couple in conversation. To the groom's parents it is not necessary to seek an introduction; but to the mother of the bride, the true hostess of the occasion, a word at least of greeting must be spoken. Rarely has she an opportunity to listen to anything further than the formal *How do you do* accompanied, if the opportunity offers, by some kindly and complimentary speech.

At a large reception it is not necessary, after having spoken to the bride, the groom and the bride's parents, to enter the dining-room or to linger any length of time, to wait for the bride's departure, to bid her farewell, or to take leave of her mother. Every guest may consult his own pleasure as to how long a time he will remain. If in haste, one may slip away quietly, immediately after offering congratulations; or one may, after speaking to the bride and groom, go into the dining-room and partake of some refreshments and then go away.

When a formal breakfast or supper is served, the guests speak to the host and hostess, then to the bride

and groom, and then wait until all the bridal party have entered the dining-room. After this, men and women go in together and find seats at the tables as their preference or convenience dictates.

When toasts are proposed, glasses are touched ; and if the newly married pair leave at once for their honeymoon, the guests crowd into the hallway to see the departure, and then take formal leave of the hostess, duly expressing to her their thanks for her hospitality. If wedding cake done up in small boxes has been placed in the hallway, every man or woman on going out takes one box—and only one, unless invited by the hostess to carry one to some friend or relative who was unable to attend the entertainment.

The Wedding Dress for Men

THE essential dress for the groom at a wedding celebrated in the afternoon or morning consists of a black or dark blue frock coat, high white double-breasted piqué waistcoat or one that matches the coat in texture, gray trousers, white linen; a full-folded white silk or satin necktie or one having a white background relieved by figured decoration in color, and holding a pearl pin; gray suède gloves, patent leather shoes and a top hat. For a night wedding, complete evening dress is customary—namely, clawhammer coat, black trousers and low-cut white waistcoat, with small pearl studs in the immaculate shirt front, and a white lawn tie around a standing collar; and also white gloves and patent leather shoes.

To an afternoon or noon wedding the masculine guest wears a black frock coat, gray trousers, a waistcoat of white piqué or brown linen, or one that matches his

coat; patent leather shoes, gray gloves, white linen, a four-in-hand, Ascot or butterfly bow tie of satin or silk in a cheerful color, and a silk hat. At an evening wedding, full evening dress is the only costume possible. For a morning wedding, the same dress as for an afternoon ceremony is frequently adopted; but more suitable is a full suit of silver-gray wool, the coat a rather long cutaway; or what is known as the English walking coat. A black cutaway coat with waistcoat to match and gray trousers is always a proper costume. Gray gloves, patent leather or dull dongola shoes, white linen and a broadly-folded silk or satin tie, are the proper additions to either of these two costumes.

The best man dresses as nearly as possible like the groom. Ushers wear for morning and afternoon weddings, black frock coats, gray trousers; white piqué, brown vesting, or black waistcoats; gray gloves and full-folded neckties in a dark tone of silk picked out in a brighter brocaded pattern. The boutonnières sent by the bride are always worn; and also are the groom's gifts, whether they take the shape of sleeve links or scarf pins. Ushers usually agree among themselves to dress as nearly alike as possible, and occasionally ushers serve at morning weddings in black cutaway coats and waistcoats, worn with gray trousers, or in complete suits of gray, with cutaway coats. Ushers remain fully gloved while serving in the aisles and taking part in the ceremony. For an evening wedding they wear full evening dress, the various items of which have just been set forth in describing the dress of a groom. Ushers do not carry their hats during the service, but leave them with some responsible person in the church vestibule. This person is ready at

the conclusion of the ceremony to hand every gentleman his headgear as the procession passes out to the carriages. If there is no aisle procession and the ushers go out at the rear of the church they leave their hats in the vestry room.

Wedding Dress for Women

IT is not necessary to give directions regarding the dress of women guests at a wedding, beyond suggesting that the most elaborate afternoon reception costume is invariably worn to a church or house wedding held in the morning or the afternoon. Bonnets are not put off at a reception or a breakfast; gloves are laid aside only while one is in the act of eating. Wraps, at a reception or breakfast, are left in the hall or the dressing-room.

At an evening wedding feminine guests wear elaborate décolleté toilets if they choose, or very elaborate high-throated, long-sleeved reception toilettes without hats or bonnets. It is not proper for those ladies who sit above the white ribbon at a church ceremony to appear in deep mourning. Even the mother of the bride or the mother of the groom should, for the occasion, put off her mourning dress for a costume of gray and lilac, or black decorated with purple, though the day after the wedding she may resume her mourning weeds.

A maiden bride should dress in white and wear a veil. There is a reprehensible tendency to-day against the use of the veil, unless the bride is in her first youth and her wedding is celebrated with the pomp and circumstance of an exceedingly fashionable function. This is contrary to one of the oldest and

most charming customs which our civilization and society has inherited, a custom not to be lightly put aside. Even at the simplest home wedding, and when the bride perhaps has passed her first youth, the white gown, the orange blossoms and the filmy veil are essential outward signs of all the sweet dignity and precious sentiment that characterize this most important event of her life.

Whatever the material of the wedding dress may be its skirt should boast a train, and for a morning or afternoon wedding the waist should be high in the throat and long in the sleeves. For an evening wedding a waist cut open in the throat and without sleeves, is good taste, and it is optional whether the veil is worn on or off the face. Tradition, the voice of which in this instance should exercise great persuasive powers with a bride, speaks, and rightly, in favor of a tulle veil that envelopes the whole figure. There is a modern fashion which favors the use of a lace veil merely as a delicate drapery falling from the wearer's high-combed hair, out upon her shoulders, and then to her train.

A few jewels only, and those preferably the gifts of the groom or the bride's nearest and dearest relatives, should be worn to the altar. There is a suggestion of vulgar ostentation in the sight of a bride who displays the barbaric riches and splendor of ropes of pearls and blazing diamonds on her throat and arms, in her hair, and upon her gown.

The white glove for the left hand is usually removed when the ring is placed. In order to take it off expeditiously it is well to carefully stretch it and try it on frequently beforehand. When the groom is

ready to place the gold circlet, the bride should rapidly bare her hand by simply pulling her glove off inside out. No attempt is ever made to replace it until after leaving the church or, in case of a home wedding, until the ceremony is over.

Though the white gown and veil is, for a maiden bride, preferable to any other wedding dress, occasions occur when a walking suit is the most sensible and tasteful costume. Brides who are married before twelve o'clock, or who go directly from the altar to a train or boat, wear a becoming street dress of ladies' cloth, veiling or silk, in a pale shade of blue, brown, lilac, green or gray, relieved by touches of a lighter color, and probably lace or some decoration of diaphanous material near the throat. Gloves of suède or glacé kid are worn to accord in tint with the color of the gown. A becoming toque or hat, garnished with plumes or flowers, and a bouquet of flowers or a prayer-book, are the chief adjuncts of this toilette.

On the occasion of a second marriage a bride wears a traveling gown of the type just described, or, when her wedding is elaborately celebrated in church, a handsome reception costume is suitable. This dress and her bouquet must not be purely white. A toilet of silver-gray or mauve cloth, silk, satin or velvet, set off by trimmings of lace, embroidery or fur, seems befitting. The skirt should be trained, the gloves white or of a very delicate tint, and a toque or bonnet of lace and flowers or jeweled net and tiny plumes, adds to the dignity of the wearer's appearance.

Chapter *EIGHT*

Luncheons and Breakfasts

The Invitations

FOR a formal and elaborate luncheon or breakfast the invitations are fittingly issued ten days in advance of the date of the entertainment, and are engraved on large square white cards, with the name of the person invited and the day and hour written in by the hostess' own hand. In form they are as follows:

Mrs. Leopold Thornhill Jewett
requests the pleasure of
.....
company at luncheon [*or breakfast*]
on .....
at ..... *o'clock*
Five Meriden Square

Under ordinary conditions it would be enough for the hostess, in this instance, to write beneath the engraved name on her ordinary calling card

Luncheon at 1.30 o'clock
January third

or

Breakfast at eleven o'clock
January fifteenth

There is also a third approved course—that of writing brief notes of invitation. Such notes of invitation or the personally inscribed visiting cards are sent from five to seven days in advance of the chosen date. The following are good forms of invitation by note:

5 Meriden Square,
February 10th, 19—.

Dear Mrs. Hunton:

I should be very pleased if you would lunch with me on Tuesday next, the seventh, at half past one o'clock, to meet my friend, Miss Folsom, of Cleveland.

Trusting there is no prior engagement to prevent your coming, I am,

Sincerely yours,
Caroline A. Bostwick.

or

5 Meriden Square,
December 10th, 19—.

My Dear Mrs. Eads:

Will you pardon the short notice and give us the pleasure of your company at breakfast at eleven o'clock on Wednesday, the thirteenth?

Very sincerely yours,
Caroline A. Bostwick.

Answering Luncheon and Breakfast Invitations

LUNCHEON and breakfast invitations require prompt answers, and to one expressed as in the first form shown, the written reply would be in the third person, thus :

Mrs. Thomas G. Parker
accepts with pleasure
Mrs. Leopold T. Jewett's
kind invitation to luncheon
on Saturday, November the thirteenth,
at two o'clock
45 Whitman St.

Responses to invitations following the second or third modes would be made in the form of personal notes, briefly but cordially worded; as thus:

8 Thirlow Street,
February 2nd, 19—.

Dear Mrs. Jewett :

It gives me great pleasure to accept your invitation to breakfast on January the third, at eleven o'clock.

Sincerely yours,
Frederick J. Warren.

or

50 Front Street,
February 2nd, 19—.

Dear Mrs. Bostwick :

I am extremely sorry that I am not able to accept the invita-

tion for your luncheon on Tuesday next, but as luck will have it, I promised to take my two nieces to the matinée on that particular afternoon, and as their stay in town is brief and their anticipation of this pleasure very great, I dare not disappoint them.

With many regrets believe me,

Cordially yours,

Harriet R. Hunton.

A Formal Luncheon

AN entertainment of this nature is regarded to-day as particularly a feminine function; and large and formal ladies' luncheons, as elaborate in menu and table decoration as handsome dinners, are almost peculiar to fashionable life in America.

Gentlemen are assuredly not unacceptable at these midday feasts; but our society as yet boasts so few masculine members who are at liberty to desert their business during the most important hours of the day, or who command both wealth and leisure, that the ladies perforce lunch in one another's company; and they have learned to enjoy and elaborate this mode of entertainment until it has grown to be one of the most important and popular of the rites of hospitality.

For a ceremonious luncheon the hour is set at one, half-past one, or two o'clock, and the hostess lays her table and selects her menu with taste and luxurious liberality. Occasionally very sumptuous luncheons are spread on a number of small round tables placed in the dining-room, and possibly also in the library, if it opens into the dining-room. Every table seats four guests and is adorned with its own vase of flowers and its own candles. The general practice, however, favors one spacious table spread with a white damask

LUNCHEON TABLE

cloth, and preferably a white centre-piece of lace or drawn work, upon which is set a silver loving-cup or a glass bowl filled with flowers. The covers are laid as for a dinner, with the difference that fewer wine-glasses appear. The plates are also shifted and the dishes presented as at a dinner (see chapter four, pages 88 and 92). To the left of every plate is placed a second small decorated one, to receive the guest's bread and butter, and small silver knives are provided for use with these plates.

For a winter luncheon, when the day is dark, candelabra holding softly shaded wax or paraffine tapers produce the requisite light. But a warning should here be given against over-loading a table with eccentric favors, flowers laid on the cloth, sash ribbon scarfs, etc. All such devices in decoration are discontinued in obedience to a very commendable change in popular taste. In addition to the flowers and the candelabra, the most attractive luncheon table bears on its snowy surface a cut-glass or silver platter or two filled with bonbons, candied fruits and salted almonds; two decanters of wine, and perhaps large salt and pepper receptacles. The hostess brings forth her finest china, silver and glass for the occasion; and sometimes one color will prevail in the choice of flowers, candle shades and sweetmeats; but there should be no obvious straining after this effect.

A butler in afternoon livery, assisted by a footman in house livery or by one or more maids in black gowns, white caps and white aprons, serves the luncheon in a very well-equipped and fashionable house. In less pretentious establishments one or two maid servants could accomplish the serving very satisfactorily.

The Menu

AT a fashionable luncheon, given in winter, the menu, as a rule, includes oysters on the half shell, followed by hot bouillon served in cups and a fish course —usually lobster—temptingly prepared and eaten with delicate toasted biscuit or thin slices of buttered brown bread. A change of plates introduces timbales of chicken or pâtés; then sweetbreads with green peas, or a filet of beef with asparagus. Maraschino punch, served in cups of the thinnest glass, is succeeded by game or squabs with a vegetable salad. A pudding or ices, fruit, bonbons, coffee and liqueurs fitly conclude the repast. To serve more than this—a great number of meats, a meat salad, chocolate as well as coffee—and pour three or four wines, is a lavishness that is neither expected nor appreciated by the more fastidious guest. In the matter of wines, sherry and claret are sufficient for even an elaborate luncheon.

In summer in the country, a charming luncheon consists of clams on ice, followed by jellied bouillon, chops with a vegetable, mushrooms on toast, Roman punch, broiled chicken with lettuce salad, strawberries with ice cream, bonbons and coffee. Sauterne and claret, or either one of these, would be appropriate with such a luncheon.

Sometimes at a luncheon music or recitations follow the repast.

Receiving the Guests

PREPARED to meet her guests, a hostess awaits their arrival in her drawing-room. The servant that answers the bell directs the guests to a bed-room

or the library, where they lay aside their wraps. If the luncheon is small and yet ceremonious, this would not be necessary; for then the ladies would simply leave their wraps in the hall and pass at once into the drawing-room. As the guests enter, the hostess rises, extends her hand in cordial greeting and is at pains to make necessary introductions. The servant, previously instructed as to the number of persons expected, waits until all have arrived, then warns the cook, and the first course having been placed on the table, steps to the door and announces that *Luncheon is served.* If a guest is unusually tardy, the hostess need not spoil the food for the others by waiting an undue length of time; after the lapse of fifteen minutes she is privileged to ring the bell and direct the maid or butler to serve the meal at once.

At a luncheon made up exclusively of ladies, the hostess leads the way to the dining-room and leaves her guests to identify their places by the cards placed at every cover; or standing by her chair she can herself indicate the order in which she wishes them to be seated. At her right she seats that lady to whom she wishes to show the greatest honor. The others she may place in the order which she believes will discover the most congenial companionship. The food is served first to the lady on her right. Throughout the meal it is the hostess' duty to stimulate the conversation whenever it shows signs of flagging. Not until she is sure that the last course has been finished by every one should she rise and lead the way to the drawing-room. Coffee is, as a rule, served at the table, and the liqueurs are brought into the drawing-room.

A Mixed Company at Luncheon

WHEN an even number of men and women are invited, the men are expected to lay aside their hats, overcoats and canes in the hall; and when the signal to enter the dining-room is given, the host, if he is present, leads the way with the feminine guest of honor. The hostess indicates in what order the other couples are to follow, and herself brings up the rear with the gentleman who is to sit on her right. After the fruit and bonbons have been passed, the hostess signals to the lady at her husband's right, and rising, leads the way for the ladies back to the drawing-room, where coffee and liqueurs would be brought them as at a dinner. The host would follow with the gentlemen as soon as the coffee and cigars were finished.

This course is followed only at very stately luncheons, however. Usually, since a luncheon is supposed to be less formal than a dinner, the gentlemen would leave the table with the ladies, foregoing their cigars entirely; or, in case of a summer luncheon, the whole party adjourn together to a wide veranda, where all take coffee together and the men enjoy their cigars.

Rising to bid her guests farewell, the hostess does not accompany anyone farther than the drawing-room door, though if the host is present, he attends a lady to the hall door, orders the servant to have her carriage called, and sometimes sees her into it himself.

Simple and Summer Luncheons

FOR a small and rather informal luncheon an ample menu would consist of a relish,—such as raw tomatoes scooped out, filled with minced

meat and peppers and topped off with mayonnaise—hot clam-broth with whipped cream, broiled chicken and peas, a macedoine of vegetables, a mould of wine jelly filled with fruits, bonbons and coffee.

For the summertime and in the country, where a polished oak or fine old mahogany board is used, a charming effect is produced by laying a beautiful square or circular piece of fine napery lace in the centre of the board and doilies to match under every plate and water glass. Thus the hostess contrives to display her handsome mahogany and yet protect it from stains by heat or water.

Artificial light is not recommended for a luncheon that is unceremonious or for luncheons given in the spring and summer. When a hostess commands the services of one capable waitress the service of her midday feast should proceed in the regular courses. It is perfectly proper for the head of the table to help one or more of the dishes as they are placed in due order before her. Assuming, for the sake of illustration, that the menu given above is adopted, the courses could be conveniently served in this way. The tomato relish should be placed at every cover before the guests enter the dining-room. This course disposed of, the maid then brings the individual cups of clam broth direct from the kitchen and, having set one before every guest, passes to them a bowl of whipped cream. When the broth cups are carried away, a pile of plates, and a platter on which chops and green peas are arranged, is laid before the hostess, who serves her guests. In the same manner she helps them to the salad and sweet, and finally pours the tea or coffee, which is brought to her on a large tray.

At a simple and unceremonious luncheon, the hostess may make a dainty display of her culinary accomplishments by preparing one or two courses on a chafing-dish, but for a luncheon numbering more than eight guests this is too slow and laborious a practice. The better plan is for the head of the table to serve as few dishes as possible and give all her energy and interest to maintaining pleasant and vivacious conversation.

The Breakfast Party

A BREAKFAST may be a simple or a very ceremonious entertainment. For a formal breakfast twelve o'clock is the most approved hour, and it should never take place later than half-past twelve. Usually it includes men as well as women. The guests are seated, as for a luncheon, at one large table, or if they are a company of thirty or more, at a number of small tables. The use of artificial light should be avoided if possible; and in catering for her friends, a hostess may either follow a menu suitable for a luncheon, or may introduce a novelty by preparing, and announcing through her invitations, a typical "Southern," or "New England," or "Parisian" breakfast. In spite of the suggestion of novelty thus given, it is hardly advisable to confine a bill of fare too closely to the kind of breakfast named; instead of a strict New England or Southern breakfast, for example, it is better to have a more conventional menu and then merely introduce typical dishes, such as hot corn pone, fricassee of chicken, buckwheat cakes, doughnuts or Boston baked beans, as a feature.

The well-selected twelve o'clock breakfast begins with fruits: grape fruit, seeded, cut up, sugared, dashed

with Maraschino, and served in its own skin; in spring and summer, strawberries, peaches, or whatever fruit is in perfect ripeness. When the fruit is especially prepared, every guest on entering the dining-room should find his or her portion in waiting, and along with it a finger-bowl half filled with clear water in which a blossom or two floats. After fruit, lobster, either in chops or in some delicate croquette, is an acceptable course. Sweetbreads in a large pastry shell, mushrooms, or an elaborate dish of eggs can suitably succeed the fish, followed by broiled chickens or cutlets served with either small French peas or potatoes. A green salad, with toasted biscuits and a creamy cheese—Brie, Neufchatel or Camembert; a pastry with game, and finally a frozen punch, and coffee, tea, or chocolate complete the list. Following the invariable French custom of wine with the midday meal, claret is poured after the fruit course; and hot or cold bread—that is to say, delicate, sweet, warm rolls, small, flaky, freshly baked biscuit, toast and brown bread—are necessary accompaniments for every course. Radishes, olives and salted nuts are also passed at a breakfast.

Small and Early Breakfasts

MENTION must be made of a much less informal entertainment than the above—the breakfast given at ten, half-past ten or eleven o'clock in the morning. Not more than ten guests are asked to this meal, the menu is light and simple; and the hostess, with her finest cups, steaming copper or silver kettle and best silver service before her, pours tea, coffee or chocolate for her friends. A white cloth and centrepiece, a glass vase filled with freshest flowers, a cut-

glass tray or two holding radishes, olives and salted nuts, silver receptacles filled with salt and pepper, and the breakfast covers, constitute the furnishing of the table.

The best choice for the opening course is melons, small fruits, peaches or grape fruit, to be succeeded by small, delicately broiled fish with potatoes. Eggs, with hot home-made bread, would suitably take the next place, to be followed by broiled chickens, quail or chops, according to the season, accompanied by a cress salad, lettuce with minced apple or tomatoes with the Italian dressing of salt and oil. Sweets are not desirable at an early breakfast, unless the French suggestion is followed by serving, as a last course, a conserve with cheese and crisp thin biscuit, or curds and cream, or delicate pancakes rolled up with marmalade, and sugared over.

Luncheon Guests

THE guests at a luncheon or breakfast should arrive as nearly as possible at the hour appointed in the invitation. It is a great rudeness to treat such entertainments with marked informality, as to accept and then permit a trifle, such as a shower or a more interesting incident, to prevent attendance. On arrival at the door, the guest should pass in at once, saying to the servant, *Mrs. Blank expects me.* If the servant does not direct the way to a cloak-room, a woman guest leaves her wrap and parasol in the hall; a man his hat, cane, overcoat and gloves.

At the table a woman takes off her gloves and either unpins and removes, or merely pushes back her veil. After luncheon, in the drawing-room, the gloves are resumed at leisure, and the veil is replaced when

wraps are resumed. A guest may linger from one-half to a full hour after luncheon or breakfast, and in taking formal leave of the hostess expresses uneffusive pleasure in the entertainment provided.

Dress for Luncheons and Breakfasts

THE suitable dress for a large and ornate luncheon, for the woman guest as well as for the hostess, is simply the best afternoon costume she possesses. In winter this would consist of a high-necked and long-sleeved toilet of silk, velvet, or cloth, trimmed with lace, fur, embroidery, etc.; and for a guest, delicate shoes, a rather brilliant hat or bonnet and white or light-colored gloves. In summer, a gay and becoming toilet of taffeta, foulard or organdie, a graceful flower-trimmed hat, light gloves, carriage shoes and a bright parasol, are proper. A man's dress for a sumptuous luncheon is, in winter, a black frock-coat and waistcoat to match the coat, and gray trousers; white linen, a broadly folded tie in rich colors, patent leather shoes, a high hat and rather heavy gray gloves. For a breakfast at twelve, the costume is the same as for a luncheon; for an earlier breakfast, a complete morning suit in brown or blue; the coat sack in shape. The linen is pure white, or a colored shirt can be worn, with a four-in-hand or bow tie, derby hat, walking gloves, and black lustreless leather shoes. To summer luncheons and breakfasts, a man may wear white duck or very light striped flannel trousers, colored linen, a white waistcoat and short double-breasted blue serge or flannel coat, or a complete suit of gray or striped summer flannels. Brown or white Oxford ties and a straw sailor would be thoroughly in keeping with the occasion.

Chapter *NINE*

Theatre and Opera

Entering and Leaving the Theatre

IN attending any public entertainment, arriving a few moments before the performance begins is a virtue to be carefully cultivated. When unavoidably late, the considerate individual lingers at the rear of the auditorium until, under cover of applause or during an intermission, his seat can be gained without incommoding those already in their places.

On arriving at a play-house, a woman, unless her wrap is a cape, should slip it off in the lobby, carry it down the aisle on her arm and lay it over the back of her chair. To stand before a seat after the play has begun and pull off and fold up a cloak, is a cruel injustice to those about her. Hat and veil are to be removed after being settled in the seat, and are put under the chair or placed in the lap. All these belongings are to be resumed only after the curtain has fallen for the last time—they may be resumed as convenience dictates, either in the seat or in the lobby.

A man in the company of ladies, in entering a theatre allows them to precede him in passing the ticket-taker's wicket; then he secures the requisite number of programmes, gives the usher his coupons,

and again gives the ladies precedence, following them, hat in hand, down the aisle. Unless he checks his coat and hat in the lobby, he takes off both in the vestibule, or removes the latter before reaching his seat. He deposits his hat under the chair, and his coat he folds across his knees or places on the back of his seat. When the usher, having indicated the seats, returns the coupons, he slips them into his waistcoat pocket; for in the event of any mistake arising they may be useful.

Quiet and Considerate Behavior

TALKING should not be indulged in during the progress of the play or opera. The intermissions give adequate opportunities for conversation, and the person who talks during the performance, if only in whispers, or who rattles a programme or beats time to the music, cannot fail to prove annoying to the people about him. And it is eminently proper, when seated near anyone who indulges in any of these unpleasing pastimes to the extent of interfering with one's pleasure, to turn and very quietly say: *Will you, as a great favor, not speak quite so loud?* It is ill-bred continually to look behind one, frequently to scan the audience through glasses, to point to persons or objects of interest or to speak in pantomime to friends seated at a distance. A gentleman at a public entertainment never testifies his appreciation of good music or acting by stamping his feet and whistling; a woman expresses pleasure in approval by hearty hand-clapping, nothing more. Where applause becomes an intolerable hindrance to the progress of a performance, it is easy to express disapproval by sharply hissing.

The Theatre Bonnet

A REALLY considerate woman takes off her hat or bonnet before the curtain rises or forbears to wear any head-dress at all. For either a man or a woman seated behind an individual whose head-gear obstructs the view of the stage, it is perfectly proper to lean forward and say gently, *Pardon, madam, but may I ask as a great favor that you will remove your hat?* To fail to comply would be unmannerly in the extreme. No woman, however, will be apt to deny the request, and as soon as she nods her head in assent, or begins to pull out the long pins, the person who made the request should briefly express his thanks.

A Reprehensible Habit

MOVING restlessly in and out of an auditorium between the acts is a masculine indulgence of restlessness that is quite as annoying as stage-obscuring hats.

The man who accompanies a woman to the theatre—his wife, mother, sister or friend—plainly announces that he bears no shadow of a title to the name of gentleman by frequently deserting her. If he leaves his seat more than once during a performance he should not come back to it again. If he is sitting between aisles and wishes water or a programme, an usher will serve him. A gentleman alone or with only men friends, and possessing an aisle seat, is at more liberty to come and go; but if he occupies an inside seat with strangers on either side of him and decides to go out for any reason, he will apologize for the trouble caused, make his way out, and then witness the rest of the play standing at the back.

In a Theatre or Opera Box

THE coupons for seats in a box are given to an usher at the door and the gentlemen of the party follow the ladies, who are preceded by the usher. Arrived at the box, both men and women remove their wraps in the small anteroom, and then the women enter the box first, taking the chairs at the front.

Chaperons and matrons precede the younger women, or at least are given the first choice of seats, though the elder ladies as a rule resign to the débutantes the pleasure and privilege of occupying the chairs nearest the rail. The men find their seats behind the ladies. At the conclusion of the performance, the members of the party resume their wraps in the anteroom.

Calling at the Theatre or Opera

WOMEN as well as men are privileged to move about the play-house between the acts and greet and talk briefly with their friends, but only when the liberty of a box or aisle seat is enjoyed. Calling is very freely indulged in between the occupants of opera boxes, but men, as a rule, more frequently avail themselves of this privilege than women. If the box door is closed on arriving before it, the courteous proceeding is to knock. If there are portières only, separating the box from the corridor, then the proper method is to enter quietly and greet that occupant with whom friendship is claimed.

If a caller is known only to a lady who is a guest in the box, she must introduce him—if to no one else, in any event to the chaperon and host or hostess of the

occasion. These introductions are not formal, nor do they necessitate subsequent recognition on either side. The caller bows in response to the presentation, and stands or sits behind the lady to whom he talks. If the box is full and other callers are coming and going, it is hardly considerate to linger more than three or four minutes. Should there be no particular reason for a quick departure the caller may stay throughout the intermission, but must retreat when the curtain begins to rise, unless very warmly pressed by the host or hostess to remain.

A gentleman invited to enjoy the hospitality of a lady's box at the opera or theatre does not leave his hostess more than once and then only during an intermission, for but a few moments. He never remains out of her box during an act or even a part of it, and if called out, he returns before the act begins; and he must not leave her box at all, unless some other gentleman drops in to take his place for the moment he is away. When a lady enters a box where there are men, they all, even the owner of the box, rise until she finds a chair, or if she only comes in to chat a moment with the hostess, remain standing.

A gentleman who occupies an orchestra chair is privileged, if he possesses an aisle seat, to move across the house and talk to a woman friend sitting also on or very near the aisle. He stands but a moment unless her escort offers him the use of his own seat until the curtain rises again. The lady called upon introduces her visitor to her chaperon and her escort. A man occupying orchestra stalls with a lady is not privileged to desert her in order to call upon his friends unless someone comes up to have a moment's conversation with her.

Dress at the Theatre and Opera

FOR a gentleman, when accompanying ladies to the theatre, opera or a concert, whether seats in a box or the orchestra are to be occupied, the proper costume is that described as appropriate for a ball or a formal dinner party. When a gentleman attends the opera with a man friend, he may assume the privilege of substituting a short-skirted dinner-jacket for the swallow-tail evening coat, and with this a felt hat, a black silk or satin bow tie and a waistcoat that matches his coat is worn. The dinner jacket should never be seen at the theatre when the wearer makes one in a theatre party or accompanies a lady not nearly related to him. With a long-tailed evening coat, a stiff silk top hat or a black opera hat with collapsible crown are equally suitable, though the latter is more convenient. Men who observe all the best fashions in dress wear white kid gloves to the opera and throughout the evening; these are not, however, obligatory, and at the theatre are not often seen. If dark gloves are worn to the play house they are put off and on with the hat and overcoat.

The woman who attends an evening performance at the theatre wears a high-necked and long-sleeved gown of handsome texture and elaborate decoration—such a costume, in fact, whether of silk, velvet, net or lace, as would appear to advantage at an afternoon reception. Her hair should be carefully and becomingly dressed; and her shoes should be delicate and her gloves white or of a very pale color. And even for one who is to occupy an orchestra chair at the opera, this same kind of costume is entirely suitable, but

many women in that case prefer to wear such a toilet as is requisite when a seat in a box is occupied. For an opera box a gown of becoming color, rich fabric, and cut low in the neck and short in the sleeves is considered appropriate; white satin and diamonds are none too elaborate for a performance of "Faust" or "Lohengrin" as witnessed from a box.

Chaperonage at the Theatre and Opera

IN strict society it is contrary to the social law for an unmarried woman to attend the theatre in company with a man without a chaperon. A man must not, in fact, ask a woman to be his guest at a public entertainment without asking her to select her chaperon or without himself inviting others who can fulfil this office. This wise and important law is sometimes set aside in behalf of men and women who are excellent friends of long standing, and who, while living in a most conservative and self-respecting social world, are not trammeled by the fixed rules that properly guide and govern young people in fashionable society.

All theatre or opera parties must have a recognized chaperon, and a dignified married woman is the proper choice.

A party of young unmarried people should not occupy a box or orchestra seats, and afterwards sup at a restaurant, without the presence of a chaperon.

The duties of a lady asked to chaperon a theatre party are to arrive promptly at the rendezvous arranged, to be cheerful, amiable and, above all things, dignified. She may expect to be introduced to all the members of the party whom she does not know and to receive many attentions from the host; and she

must not leave the young ladies under her care until she has seen them all safely delivered at their doors, or knows that they will be returned home under reliable escort.

Entertaining at Theatre or Opera

WHEN a theatre or opera party is in contemplation, the host or hostess of the occasion should try to engage an equal number of men and women as guests, must decide whether the evening's entertainment shall begin with a dinner or end with a supper, and should issue the invitations from five to ten days ahead of the evening fixed upon. Engraved invitations are never employed for such hospitality. A bachelor may, if he chooses, issue verbal invitations, though brief notes answer the purpose very much better.

To write designating the night and hour and the character of the performance and, if it is an opera, dropping a hint as to whether the seats will be in a box or in the orchestra, is a good rule to follow. The following are approved forms:

50 Dean Street,
December 5th, 19—.

My dear Miss Edwards:

Can you not make one in a small party on Friday night for the Criterion, where Tree is playing Hamlet? My sister, Mrs. Fellows, is to be the chaperon. We are six in all, provided we may claim the pleasure of your company, and if you are free to join us I will call for you with my sister at 7:30 o'clock on the above mentioned evening.

Believe me very sincerely yours,
Henry G. Barrows.

or

46 Beech Street,
January 9th, 19—.

My dear Miss Johnson:

It would give me great pleasure to have you dine with me on Tuesday evening and go afterwards to hear "Faust" at the Metropolitan, for which performance I have been fortunate enough to secure a comfortable box. We will dine at 6:30 in order to reach our seats before the curtain rises.

Hoping that you are free to join my party on that evening, I am

Cordially yours,
Emma Travers.

The host or hostess of the party purchases the necessary seats beforehand, getting them well toward the front and as near together as possible, if in the orchestra. If a box is taken, it ought not to be overcrowded.

A bachelor in giving a theatre party may wish also to entertain his guests at a dinner before the play. If so, he states the fact of the dinner in his invitations, giving not only the hour at which it will begin, but the name of the hotel or restaurant in which the table will be laid. If the party is very large and his guests are asked to the opera to occupy a box, ladies will come in full evening dress, and a private dining-room should be rented for the occasion. For the theatre this luxury is not necessary.

A table must be secured at the restaurant by the host in advance. He should see the head waiter, give him orders for any floral decorations, tell him the number of guests expected, and decide on the menu. At the time appointed, he must be on hand in the lobby

of the restaurant to receive his guests and see that the ladies get such wraps as they want checked duly disposed of before going in to dinner. The men of the party naturally leave coats, hats, gloves, etc., in the cloak-room.

The host waits until all his guests arrive, then leads the way to the dining-room with the chaperon, but does not offer her his arm, while the other women enter with their escorts in the same fashion. The guests have their seats at the table indicated to them by means of cards placed at the covers. If guests are tardy, they need not be waited for over five minutes; and the host should so time his dinner that all the dishes may be discussed at leisure and his guests still be able to arrive at the theatre before the curtain rises.

In all points, such a dinner is carried out on the plan of one given in a private house. The chaperon gives the signal for rising, and the gentlemen go out at once with the ladies. When the party arrives at the theatre, if the seats are in the orchestra, the host indicates in what order they shall be occupied, taking himself the one nearest the aisle and usually placing the chaperon beside him.

It is the best plan, when a man gives a large theatre party, to secure an omnibus specially for the evening and have it call first at the house of the chaperon, then at the house of the other guests, and so collect and bring the entire party to the restaurant, or, if no dinner precedes the play, directly to the theatre. This arrangement the host must mention in his invitations, and the omnibus, being on hand at the conclusion of the performance, drives about the city, leaving guests at their respective doors.

For a less elaborate and less expensive style of theatre party the host either awaits his guests in the theatre lobby with the tickets or sends them to the persons invited, who provide their own mode of conveyance to and from the playhouse and find their way to the box or seats that have been engaged. As the guests appear singly, or in groups, the host or hostess of the occasion rises to offer greetings.

Guests at a Theatre or Opera Party

A PROMPT answer should be given to an invitation and punctuality observed in complying with all the host's or hostess' directions as to time, place, etc. When the party breaks up, pleasure and thanks must be expressed to the giver of the entertainment for the hospitality enjoyed.

On arriving at a restaurant, before or after the play, a woman should leave her wrap in the cloak-room, unless it is a very small, light one that she prefers to keep about her shoulders. She does not remove her bonnet and veil and gloves. At the table she unpins her veil, if she wears one, or merely pushes it off her face, re-adjusting it at the conclusion of the meal. Her gloves she begins to take off directly she is seated at the table, and draws them on again before rising.

Chapter *TEN*

Visiting and House Parties

Invitations

A WELL-WORDED note offering the hospitalities of one's roof for two days, or for two weeks, should, with special exceptions, explicitly stipulate the exact dates on which it will be most convenient to welcome the coming and speed the parting guest.

Such vague and indefinite terms as *Will you stop with us over the Fourth of July*, or *Can you not give us the pleasure of your company for a few days next week*, serve but to puzzle the recipient of the note and convey a doubtful compliment. Not infrequently a hostess asks a friend to fix for himself the time and length of a visit, or names two or three dates on which she will be at liberty to receive him. But ordinarily it is not only no discourtesy, but a kindness and a compliment, for the hostess to designate the day and hour when she will be best prepared to receive her friend and she may also specify the boat or train on which the visitor shall come.

It is a thoughtful precaution usually for a hostess

to drop a hint in her invitation as to any special gaieties she has arranged for the diversion of her visitors, beside a word or two as to the others who make up her invited family. The following may serve as models for letters inviting visitors:

Rocky Point,
June 21st, 19—.

My dear Miss Lane:

We are planning to entertain a few congenial souls during the week of the Fourth, and I hope you can arrange to come to us on the first and remain until the eighth. Jessie Brown and her brother, the Mynells and one or two others have promised, so only your presence is needed to complete our party and our pleasure. If you can come, I suggest your taking the 4.15 train on the 1st, at the Baxter Street Station. That will bring you and your luggage straight through to Clifftown, where I will meet you. We have our boat in commission, and several dances on hand, so that yachting frocks and evening gowns will be needed.

Trusting that nothing will arise to prevent your coming, I am as always,

Sincerely yours,
Mabel A. Janeway.

or

Westover,
June 10th, 19—.

Dear Mr. Torrence:

We are entertaining Sir Felix and Lady Carr of Scotland for a few days, and should be glad if you could stop over with us from Saturday to Monday next week, to meet these very agreeable people and afford us a glimpse of yourself. Mr. Reynolds will meet you at the 5 P. M. train with the trap and drive you over to the Green Knoll Clubhouse, where we will be having tea and

celebrating the finals of our golf tournament. I need hardly say how pleased we shall be to see you.

Sincerely yours,
Eva R. Reynolds.

or

Oatlands,
May 29th, 19—.

Dear Mrs. Green:

Cannot you and Mr. Green spare us a few days of your agreeable company before sailing for Europe? We are quite settled in our new home, the country is looking its very best, and my husband can promise Mr. Green some admirable golfing. Do think this over and give us, if you can, from Friday to Monday of next week.

Cordially yours,
Theodora H. Campbell.

Answering Invitations for House Parties

WHEN in a hostess' note of invitation dates, trains, etc., are not specified, the person invited is at liberty, in event of acceptance, to undertake the responsibility of arranging these details, leaving the choice, however, subject to alteration at the hostess' suggestion. An answer to an invitation to stop in a country or town house should be given very promptly and decisively when a formal house party is in contemplation, or when the person inviting is any but a rather intimate friend. The following are proper forms of answer to the letters of invitation already set forth:

12 Jefferson Avenue,
June 23, 19—.

My dear Mrs. Janeway:

I am charmed to say I see nothing to prevent my acceptance of your quite irresistible invitation. I shall be so pleased to renew my acquaintance with the Browns and the Mynells, and I accept your advice as to trains, etc.

With kindest regards, I am sincerely yours,
Ethel G. Dana.

or

6 Broad Street,
June 12th, 19—.

Dear Mrs. Reynolds:

You may count on me for the day and train specified in your kind note of invitation. I am greatly delighted at the chance of meeting Sir Felix Carr, who, as you know, is a famous bibliophile and with whom I have already enjoyed a correspondence concerning his valuable collection.

With kind regards, believe me,
Faithfully yours,
John R. Torrence.

The Formal House Party

A HOUSE party consists, strictly speaking, of from four to twenty guests gathered in a country mansion for any term of from three days to a fortnight. The limits of the visit are very exactly defined in the invitations; and the time is devoted to the enjoyment of a round of the most agreeable, well-planned and varied diversions that the entertainers can provide. When a house party is given, the mistress of a commodious country seat, according to the English fashion, engages by notes of invitation those congenial men and women, whom from time to time during the holi-

days she wishes to gather under her roof. Models for these notes are given on page 264. In country houses where throughout the season one party of a dozen or more guests disperses to make room for another, the hostess keeps a book in which she carefully records every invitation as it is sent out and the dates specified therein, while opposite is entered a note of the reply received. This proves always an invaluable record and reminder, which, consulted daily, prevents miscalculations in preparing for and receiving the guests.

But all the regulations given here, let the reader remember, apply not alone to the mistress of a great country place, whose aim is to give large and brilliant house parties and who has every luxurious appliance for pleasure at her command. To the owner, as well, of the pretty country cottage, who asks a friend or two to stop over from Friday to Monday, are addressed the following recommendations, the first and foremost of which is to plan carefully ahead for the entertainment of the visitors.

Entertaining Visitors

A HOSTESS will, or should, know the resources at her command and also something of the tastes and habits of her guests, and accordingly she should be able to provide proper amusements. If good horses or good roads are lacking, or the house is too small for a dance, or if the countryside is without golf links and sailing or boating are not possible, there are still expedients, and no woman is to be forgiven for filling her house with guests and allowing them to mope in neglect.

In planning entertainment, it is safe to appoint

no special occupation for the mornings. When the party is conducted on a large scale, breakfast will be apt to continue late into the morning. Many women even prefer to keep their rooms until just before luncheon, writing letters and so on, or to pass the time very quietly on a shady veranda, gossiping, reading novels or doing a bit of fancy-work, or to stroll about the grounds. When, however, as sometimes happens, the morning is given up to an expedition, the guests may be left pretty much to themselves through the afternoon, and the hostess can prepare herself for the feature that is to fill the evening.

A dinner with a dance following, a card party, private theatricals, a fancy dress ball, a moonlight drive and picnic, or a casino ball—all these are possibilities for adequately filling the evenings, which, even in the case of a modest house party, must not be left entirely empty for yawnings and regrets and boredom to creep in.

It rests with a hostess to confer yet fuller blessings of comfort and pleasure by always forbearing to force a guest to take part in any planned pleasuring or expedition; and also when her opinions are radically opposed to those of her visitor, graciously avoiding argument or conflict; and finally by tactfully interposing when any of her company fall into violent discussions. Too many good-natured ladies feel a ridiculous dread of leaving visitors to their own devices for a time and are panic-stricken at the sight of a guest engaged, for instance, with a book, lest for the one so occupied the time is hanging heavy and she herself has been neglectful. But really the prime rule of good entertainment is to allow any visitor, who is stopping in

your house, something of the same liberty in disposing of his time that he would have at home. Hence, while it is nothing short of brutal to invite half a dozen visitors to one's house and leave them to pick up diversion as best they may, it is not less reprehensible to over-entertain—to rout out nervously a sleeping matron at her napping hour, in order to torment her with the sight of a tennis tournament; to wrest a perfectly satisfied man from his book and cigar with orders to join in a long drive, and to break in on an agreeable tête-à-tête, because of a suspicion that the talkers would relish a new note in their conversation.

The Guest Chamber

THOUGH it is the duty of every hostess to fill up the hours at her visitors' disposal so that the time will pass pleasantly with them, no less care should be devoted to their physical welfare. In the good times of yore no hospitable lady ever admitted that her house was full. There was always room for one more, but often such "room" as the squeamish and comfort-loving modern man or woman would certainly prefer not to accept. Hospitality to-day is looked at askance if it frequently consists in asking two fastidious persons to share one bed, or in crowding a guest in with a restless child, in order to make place for everybody.

A striking and admirable feature of the new and splendid country house is its many guest rooms, for the modern hostess would no more venture to ask two women just introduced to one another to occupy the same bed, than she would dare to provide them with but

one plate at her table. A perfectly appointed country home is built with small single rooms for its single guests; and where sisters, a mother and daughter, or a husband and wife are asked to share one chamber, two single beds are invariably provided. Ample closet-space is placed at the disposal of every guest, and either a bath is attached to each room or the occupants of not more than three sleeping apartments are required to share one bath-room.

In a house of the least pretention to grandeur, possessing perhaps but a couple of guest chambers, one should be made a double, one a single sleeping-room, and there should be two beds in the former. The rooms nearest the bath and farthest from the nursery and offices are always preferable as guest chambers, since a visitor is hardly grateful for a rude awakening by the cries of early aroused children, the noise of servants stumbling down to work, or the clatter of coal falling into the range.

However simply a guest chamber is furnished, let it always be a model of comfort, neatness and cheerfulness. A fresh, brightly flowered paper, the floor covered with Japanese matting and a few rugs, white muslin curtains, chintz upholstered furniture and a sleep-inviting bed are the most important articles in the fitting of such an apartment. Since the preferences and habits of no two guests are alike, it is essential to provide for the vagaries of every individual. One visitor will not find it difficult to sleep profoundly with the sun streaming in at every window; another will be distinctly wretched if the morning light cannot be excluded. Therefore, the thoughtful hostess, if the outside or inside shutters of her guest-room do not work

easily, will hang dark green or blue holland shades at every window, such as will easily roll up and be out of sight all day and then be drawn at night. In the closet of the guest-chamber an extra blanket should always be folded; a table with a lamp, candle and matches should be placed at the bedside; the bells for summoning the servants should be in working order; and there should be many small conveniences supplied, such as pens, ink, stationery, telegraph blanks and a calendar on a small writing-desk or table near the window, and over the desk or table a card that gives the hours at which letters can be posted and received. The hostess who is thoughtful in all these details sees also that there is a neat little housewife, holding needles, scissors, thimble and thread, in the dressing-table drawer; places the dressing-table where it will receive the most direct light both from the windows and the gas-jet; and makes it a rule to look in person through the room when an occupant is expected, to assure herself that it has been properly aired, that the wash-stand is amply supplied with towels, fresh water and a new cake of soap, and that closets and drawers are empty and immaculately clean.

In the great English country-houses and in a few very splendid American homes, a trained and salaried housekeeper looks well to this perfect preparation for a guest's reception ; but as a rule the American serving-maid is not to be relied upon to take great pains to anticipate a visitor's every need, and a hostess who trusts wholly to her maids to supply all the nice little attentions is apt to subject the sojourners under her roof to many small annoyances.

Welcoming Visitors

AS the hour of arrival is always specified in the notes of invitation and acceptance, the host or hostess should be in attendance at the dock or railway station to meet and greet the expected friend, and this is an almost unavoidable obligation when the looked-for guest is an unmarried woman making her first visit. Bachelors or married couples are not supposed to require the guidance and help necessary for a timid young lady, and a competent, quick-witted man servant may be trusted to do the honors at the station for them.

Whether or not the head of the house drives down to take pleasant possession of arriving guests, it is the bounden duty of the host or hostess to provide proper transportation, not only for the visitor, but for his or her luggage from the station. And when the guest reaches the door the hostess should be there herself to offer a warm welcome. In a house where hospitality is a habit and a fine art the hostess accompanies a woman guest to her room, rings for a maid servant to bring a pitcher of hot water or to draw a bath, and to present a small tray on which a glass of wine and a dry biscuit or tea and toast are temptingly arranged.

A skilful maid deftly opens the guest's bags and boxes, quickly lays out the contents on the dressing-table and in the drawers and closets, and carries off the travel-stained shoes and dress for a thorough brushing. Meanwhile the hostess, after a brief chat, leaves her friend to her bath and nap and the ultimate task of dressing for dinner. When the new arrival is a bachelor, the hostess is no less prompt in meeting him at the door with cordial greetings; and if no man

of the family is at hand to conduct the visitor to his room and there see that all attentions are paid him, a maid or man servant can fulfil this office.

Duties of the Hostess' Servants

IN exceedingly fashionable society a hostess may expect that her guests will arrive accompanied by maids and valets, and for these attendants she is obliged to provide as comfortable accommodations as for her own servants, but personal attendants are not yet so essential to the comfort of the very rich in America as in England and on the European continent and for their presence and needs very few hostesses have to prepare. Nevertheless the mistress of a home, when she undertakes to entertain her friends, must bear in mind that she is in duty bound to take every care that her visitor is properly waited upon.

The following instructions, it is hardly necessary to say, do not apply to the household where a few and very busy maids are employed, but especially to the private households where good servants and an abundance of them are in waiting and yet where because of the hostess' thoughtlessness the guests are often the victims of curious neglect.

In most well-appointed American homes, if the maid servant is not sufficiently well drilled to be trusted with the unpacking of trunks, or is far too busy to give her time to this, the mistress should still order that she unlock, unstrap and open the visitors' boxes and lift out the heaviest trays. If the guest-room is small, as soon as the visitor has emptied trunks and bags, these should be carried out and put away.

Every morning the capable maid taps at the guest's

door, asks at what time and at what temperature the bath shall be drawn; sets the fire going if the weather is chill, opens the windows; and to the masculine visitor brings hot shaving-water and his cleaned and polished shoes. In the afternoon, when the guests retire to their rooms to dress for dinner, a maid should tap at the doors, ask if any assistance is needed and aid the ladies, if need be, in comfortably adjusting their gowns, bring extra lights or hot water when required, and as soon as the rooms are vacated, strip the beds of their sham covers and turn them down for the night, draw shades or close the shutters, lay forth night-robes and dressing-gowns at the foot of the bed, replenish the wash-stand with towels and water and carry out the walking-shoes and clothes that show the least signs of dust, to be cleaned and returned in perfect condition the next morning. As a final attention, a small tray bearing a jug of ice water and a tumbler is placed on the bedside table; and the servant makes assurance doubly sure that the reading-lamp is filled, the bedside candle trimmed and the match-box well filled. For the most pretentious house party or for the simplest Saturday to Monday entertainment of a few intimate friends, these attentions are essential, and any servant can be drilled to fulfil them even to the final detail.

It is in event of illness or a great misfortune overtaking a guest that the hostess is obliged to double her attentions and give up much of her time and pleasure to cheering or nursing the unfortunate. She can well offer to write any necessary letters, send telegrams or call in a physician for the individual in grief or pain, and prove her solicitous generosity by promptly providing any medicines, special diet, or the

like, that may be required. It is, however, outside the bounds of that responsibility imposed by hospitality for a host or hostess to pay the debts a guest contracts for medicines, telegrams, special messengers, laundry or a physician's attendance. But if a visitor, after having incurred such expenses, should depart without offering to defray the cost of special comforts and assistance enjoyed or without asking to have the bills forwarded as soon as presented, the host or hostess has no course open but to pay the bills and take precautions against a repetition of the imposition. This course, however, would not be pursued where the bills amounted to a considerable sum.

Speeding the Parting Guest

IT is now entirely unnecessary to follow the old rule of hospitality under which it was regarded as most uncivil to relinquish a guest until he had been vigorously and repeatedly exhorted to prolong the visit. A genuine desire to enjoy the guest's company a little while longer is the only possible motive a host or hostess should have in urging a friend to bide a wee, and the request for a lengthened visit assuredly should not be deferred until the trunks are strapped and the carriage is at the door.

To say then, *I do wish we could persuade you to stop a little longer*, or *Must you really go? Couldn't you contrive to stay until next Wednesday?* is most likely to seem only an insincere and foolish compliment, especially if no more definite appeals have gone before. In these days, as a rule, and in the case of a house party especially, a visitor is invited for a stated period, and there is no difficulty when the time has expired and

the guests prepare to go. If the company proves an agreeable one, true regret at parting from the guests may be fully expressed without at all urging a prolongation of the visit, as thus: *It has been delightful to have you with us, Miss Blank. I trust you will let us repeat this experience at some future date*, or *Your visit has given us the greatest pleasure, Mrs. Jones. We shall miss you, and I hope you may be persuaded to come again*, or *Good-bye, Mr. Brown; I have enjoyed this little glimpse of you very much.*

It should be the endeavor of a hostess to save a visitor, a woman visitor especially, the discomfort of taking leave at an uncomfortably early hour in the morning. If only an early train or boat will serve, then the hostess must be up betimes to see that a pleasant breakfast is served, and at her own door take farewell of her friend, in case she does not bear her company to the dock or station. It is ordinarily not necessary to show this final courtesy, but many hostesses prefer to do so, in order to make sure that a woman visitor reaches her boat or train in good time, gets her luggage duly checked and finds a comfortable seat. A visitor and his or her luggage must be conveyed to the dock or depot at the hostess' expense. When the visitor is elderly, whether woman or man, both the host and hostess, if possible, take a part in seeing that the guest is well started on the journey. When the departing friend is a young unmarried woman, who is to travel alone, the hostess will earn her thanks by procuring her ticket for her, checking her luggage, handing her aboard the train and seeing her comfortably located. Of a bachelor guest who elects to depart by an early morning train the hostess

may take leave before she retires the night before, having ordered a comfortable breakfast served in good time in the morning, and leave her husband or son to see that the trap is at the door betimes and to give him a final farewell. In a house boasting good maid servants, the hostess should direct some one competent either to offer to assist in packing the guest's boxes or else to be on hand to strap and lock them after they are packed.

Dress When Visiting

A WARDROBE for a visit must be selected with special consideration of the duration and nature of the visit itself, and particularly with regard to the several entertainments it is likely to comprehend. For a stop-over in a quiet neighborhood from Friday until Monday few difficulties present themselves, but when the visit is to continue for at least ten days and the gathering is to have the proportions of a more or less elaborate house party, then the problem is not so easily mastered.

In summer-time, for a week's stay at a gay country house, a young woman will find herself in need of no less than three hats—one a prettily trimmed walking and traveling hat; one a simple straw or stitched linen sailor, for golfing, boating, or picnicking; and one of more delicate construction suitable for use with light afternoon frocks, for tea parties, etc. A golf dress, white piqué skirts, pretty shirt waists and brown and white Oxford ties, will provide her with suitable fresh costumes for the morning. A pretty, light-toned foulard or voile and a high-necked muslin or two will accord with all afternoon amusements and be useful

for church, driving, etc., while a becoming décolleté gown, of possibly pale-tinted silk or of white organdie, will serve for the evening.

A very complete little wardrobe for a week's wearing, of the kind just indicated, can be packed in a steamer trunk, a hand-bag and a band-box; and though an older woman would select a somewhat different outfit than this one, she will not need more clothes for the same space of time. It is only when asked to a very splendid country house where balls and coaching parades, yachting parties and splendid dinners are probably arranged, that a woman feels it incumbent upon her to fill a big trunk with fine gowns.

Into a steamer trunk, one bag and a hat-box, a man, even the most fastidious, can put all the changes of costume necessary for a stay of a fortnight at any place short of the most sumptuous Newport cottage. To the ordinary house party a man of any age under sixty carries no less than one morning suit of light gray flannel or dark blue serge, made with a sacque coat and worn with colored linen; a complete evening dress, a golfing suit; several pairs of white duck or linen trousers to wear with his short dark serge or light flannel lounging coat; a white straw or soft felt hat; brown and white Oxford ties and an abundance of white and colored linen.

Visiting with Maid or Valet

IT is the rare American man or woman, even of the highest degree socially, who follows the English custom of visiting with a valet or maid. If one's hostess is a woman of great wealth and her house most com-

modious, a personal attendant may be added to one's luggage, so to speak; but otherwise it would be an unusual and presumptuous proceeding to add one occupant to the hostess' probably already well-filled servants' wing. A young unmarried woman never introduces her personal maid into a friend's house. Where a matron is accompanied by a maid, the maid should wait upon her mistress and keep her room in order—without, however, sweeping or dusting the room or making the bed. Such a maid must be instructed to keep her own room tidy, make her own bed and give as little trouble as possible to the hostess' servants. A valet attends upon his master and follows the same course in general as that just indicated for a maid.

The Ideal Guest

TO be an agreeable guest for the brief hour or so of a formal entertainment is not a difficult achievement, but to prove oneself an amiable and accommodating visitor for the space of a week or a fortnight is the best test by which the possession of spirits, good breeding and innate kindliness can be demonstrated.

Arrived at his or her destination, and made welcome, the ideal visitor, without doing violence to physical strength or strong personal preferences, essays to fall in with the customs of the household as nearly as possible and to find pleasure and occupation in the diversions provided by the host and hostess. The good visitor is not one who, when two courses of action or means of diversion are proposed, answers in an invertebrate manner, *Why, I really don't mind which we*

do. Whatever you think best, Mrs. Blank, will suit me. A choice having been politely requested, there should be a prompt decision. Even the dullest little tea party or the most unsuccessful dance should be entered into with zest, for though a mental note may be made never to become a guest in this particular household again, it is most unkind and ill-bred to let a hint of such a conclusion appear in one's conduct or speech during the visit.

It is a guest's clear duty to be courteous to other visitors under the same roof, to forbear from heated argument and to refrain from liberties of any sort. It is a liberty to give the servants any command, to order and use the host's carriage without his express invitation; to leave books from the host's library with backs stretched and leaves turned down, scattered here and there over the house; to drag satin-tufted drawing-room chairs out into the veranda, and to ask for special dishes at meals. It is a liberty to stop at home from church when the hostess and her family and other guests attend—unless there is a wide and well-known difference of religious belief, and no less is it inconsiderate to insist on attending church when the church is at a great distance and means of conveyance is not volunteered or easily provided.

A truly considerate guest, whether man or woman, is careful before leaving his or her room in the morning, to hang up or fold away all garments, to throw the bed covers back on a chair drawn to the foot of the bed and to open wide the windows. Many men are cruelly careless in their treatment of a prettily-appointed chamber, twisting and tying window curtains into knots, dropping burning ashes on fine bed spreads,

splashing water over expensive rugs and using handsome towels as dust cloths. It is a part of good breeding always to have consideration and care for the belongings of others and any man guest, even though he may be otherwise unsatisfactory, will be looked upon kindly by a hostess when she discovers that he has not treated the lodging she provided him as if it were a barracks room.

A woman visitor may well regard it as one of her daily duties to straighten all the articles upon her dressing-table, when her morning toilet is completed, set her wash-stand to rights, put soiled clothes in their proper bag or basket and, save that the bed is left open to air, give her chamber an air of the most exquisite tidiness.

Do you breakfast early? Will the maid call me in good time in the morning? are very natural questions for a guest to ask when bidding the hostess good night after the first day of the visit has expired. Then it is that an explanation is forthcoming as to the domestic habits of the household; and to these habits a good guest will conform with all cheerfulness. If it is the practice of the family to gather about a breakfast table promptly every morning, then it is a poor compliment for the visitor to disturb her entertainers by forcing them to wait until a slow toilet is completed.

A host and hostess do not defray any expenses incurred outside of their direct liability as entertainers. If by illness or accident a little bill is contracted with the laundress, the doctor, or workman or tradesman in the nearby village, the guest should, previous to departure, see to paying it, or else ask that the account be forwarded as soon as presented.

Tipping the Servants

IT is the fixed custom nowadays to tip the servants on departure from a private house where hospitality has been enjoyed, whether for three days or three weeks, unless the mistress of the household distinctly requests that no tips be given. So few women venture to deny their servants these customary perquisites, that usually the guest is left at full liberty to settle with his own purse and conscience as to how far the business of feeing shall be carried. To tip with unnecessary lavishness is an absurdity bordering on vulgarity, and yet the majority of men and women err in this direction from the lack of any precedent by which to estimate nicely the amount befitting the guest's own dignity and the servant's expectation.

By a single woman the course may be safely followed of tipping the maid who keeps her room in order one dollar, when the visit has lasted seven days and no special favors have been asked. If this maid has, in addition to her regular duties, brushed the visitor's gowns, prepared her bath and assisted in the evening toilet, then one dollar and a half would be expected. In many well-appointed houses a feminine guest is specially waited upon, not by the regular chambermaid, but by the hostess' personal maid, for whom a tip of one dollar at least and one and a half at most is required. Aside from the maids, a single woman has few demands on her purse, except possibly by the coachman, and for him fifty cents or a dollar is sufficient.

A bachelor is required to give not less than a dollar to the maid who keeps his room in order, not less than fifty cents to the boy who cleans and polishes his

shoes, and a dollar to the coachman if the coachman has given him special service. If a butler or valet has brushed, pressed and laid out clothes, drawn baths, etc., for the visitor, then a tip of at least one dollar and a half must be given; and if the guest has had the use of a riding-horse and been driven every day about the country, the coachman will feel neglected if not remembered to the extent of one dollar and a half and his assistant in the stable to the extent of fifty cents.

A married couple usually divide the tipping. The wife fees the maids, the husband the men servants. Their chamber maid should have a dollar and a half for merely tending their room or rooms and two dollars if she has served the lady in various and special ways. The butler would get two dollars in any case, and perhaps as much as five if he acted as valet to the gentleman. The coachman always expects the fee quoted for a bachelor, one dollar, when he has driven a married couple to and from the station.

As a rule married men can remember the cook, and so would a bachelor that was on the shady side of forty and enjoyed the good food. To send her a dollar is the customary tribute to her capabilities. She is undoubtedly obliged to make an extra exertion when guests are at the table for three meals every day. If the laundress' talents and time have been called into requisition, even for rubbing out a couple of handkerchiefs, fifty cents is her recognized tip.

When a man or woman is a frequent and informal guest in a house and his or her means are modest, a tip after every stay is not required; but it is essential to give the servants all round once or twice a season not less than a dollar.

The above rules are not laid down for consideration by those persons—usually men—who make it a habit never to stop over night in a friend's home without giving five dollars to each servant, tipping the butler to the extent of ten or even fifteen dollars after a visit of six or seven days, and remembering the cook, gardener and housekeeper if they are included in the host's *ménage*. Such persons are a law unto themselves and establish no precedent for the man or woman who has only an average income. While servants are duly appreciative of very big fees, they still receive with civil gratitude the smaller gratuity when they realize that the giver is neither a millionaire nor a snobbish spendthrift.

Taking Leave

TO duly express appreciation of hospitality enjoyed and regret at the necessity of departure, a guest, in bidding farewell, may say: *You can scarcely realize, Mrs. Blank, how greatly I have enjoyed my visit.* Or, *I am deeply indebted to you, Mrs. Blank, for a delightful ten days.* Or, *This has been a most agreeable experience, Mrs. Blank. I can hardly believe it is all over and I must say good-bye.*

In taking leave of one's entertainers, it is polite to bid adieu to members of the family individually, asking to have messages of farewell repeated to those who are not present.

Within ten days after a visit, a short note to the hostess should be despatched, informing her of the guest's safe arrival home and expressing anew her pleasure at the entertainment enjoyed. Such a letter is quite unnecessary when the stay has been very brief—

that is, for less than forty-eight hours. The following are proper forms:

Concordia,
June 30th, 19—.

My dear Mrs. Baird:

I reached home at six o'clock yesterday evening, after a quick and pleasant journey. I am full of reminiscences of my delightful week at the Manor and heartily regretful that it is all over.

Please give the dear baby my best love, and relieve Mr. Baird's mind about my luggage. It turned up with me at the home station, and I am so grateful to him for his thoughtful kindness in looking it up, and also providing the books and papers for my journey.

Believe me always sincerely yours,
Janet H. Grey.

or this:

22 Vincent Street,
August 3, 19—.

My dear Mrs. Montgomery:

The journey back to town would have been long and lonely had it not been for that incomparable basket of luncheon and the refreshing recollections of last week. I am venturing to send you by this post a new James novel; one I am sure you have not already read as it comes only to-day from the publisher. We agreed so entirely as to the charm of this author that I flatter myself with the thought of your enjoyment in it.

Pray remember me most kindly to Mr. Montgomery, and to little Miss Kitty, with whom I aspire to claim a very hearty friendship; and believe me,

Faithfully yours,
Stirling J. Houston.

To send one's hostess a little gift is not inappropriate when the souvenir can be gracefully presented, though anything more than a souvenir, anything costly and very elaborate, would be out of taste, as savoring

too much of payment or fee duly rendered for favors received. A book, a bit of pretty embroidery, a pack of cards in a fretted silver case, the appliances for playing a game or puzzle, or a piece of music for which a wish has been expressed, could any of them be offered and received without misunderstanding. However, this opportunity for gift-giving, though open, need not be regarded as an obligation, as is the bread and butter letter written after the visit; and while a hostess may be charmed with some little remembrance from an agreeable and appreciative visitor, she would justly feel hurt and annoyed if after every house party the post and express brought her packets of gifts from tactless guests.

Chapter *ELEVEN*

Receptions

The Afternoon Tea

THE afternoon tea, or ceremonious at home, has for some years enjoyed a popularity that shows no signs of waning and has all but done away with the once almost universal evening reception. Such teas are given throughout the winter season to introduce young ladies to society, to honor special guests, to give a young married couple an opportunity to meet their friends and to enable a hostess in a single afternoon successfully to entertain the whole list of her visiting acquaintances. They are the least expensive and the least exacting functions in the list of social diversions and, considering the many good purposes they serve, the most useful and satisfactory.

Invitations

THE invitations for an afternoon tea of considerable proportions are issued a week, ten days, or two weeks in advance of the time set for the entertainment. Formerly the husband's name never appeared

on the cards, but to-day we not infrequently find the invitations offered in the name of the head of the house as well as that of his wife, the inscription on the large, white card of heavy bristol board reading as follows:

Mr. and Mrs. Parker Hollis James
At Home
Thursday afternoon, January fourth
from four until seven o'clock
Fifteen Jefferson Avenue

When a mother and daughters are to receive together, the card is in this form:

Mrs. Parker Hollis James
The Misses James
At Home
Thursday afternoon, January fourth
from four until seven o'clock
Fifteen Jefferson Avenue

The cards are sent by post, under cover of a single envelope; and whether both Mr. and Mrs. James or Mrs. James and her daughters announce a reception, when a married couple are invited the cards are addressed to the husband as well as the wife. If the reception were given for the purpose of introducing a young daughter, Mrs. James would then issue cards similar to the above, except that the débutante's name (Miss James) would appear below her own.

When Mrs. James introduces a second daughter to society by means of an afternoon tea, her cards follow

the form of the one above, but have the full name of the second daughter, "Miss Charlotte Emery James," engraved immediately below that of her elder sister, or the elder sister's name is left off entirely and that of the younger daughter appears in full directly below the mother's.

When the tea is given in honor of some special guest, the cards, or invitation, if especially prepared, take this form:

To Meet
Governor and Mrs. Edward Montgomery
Mr. and Mrs. Parker Hollis James
request the pleasure of your company
on Saturday afternoon, October fifth
from four until seven o'clock
Fifteen Jefferson Avenue

Or a card according to the first form shown above would be used, and near the bottom of the card would appear the engraved line, "To Meet Governor and Mrs. Edward Montgomery."

Answering Reception Invitations

NO written declination or acceptance is necessary on receipt of any type of at home or afternoon tea card. The invited guest accepts by attending the function. If it is impossible to put in an appearance at the hour signified in the invitation, the proper course is to send by post or messenger a visiting card in an envelope so that it will reach the hostess,

if possible, while the reception is in progress. A husband and wife, if unable to appear, would send one card each when the invitation has been extended in the name of the hostess only. If extended in the name of the hostess and a daughter, two cards each would be sent. And if extended in the name of the hostess and her husband, one of the wife's and two of her husband's cards would be sent. The great point is to send the cards so that they will arrive the afternoon of the reception, no earlier and no later. When several members of a family are invited to a reception and but one of the group is able to attend, and that person is a woman, she can, by leaving the cards of the others along with her own on the tray in the hostess' hall, obviate the necessity of posting cards as directed above.

Requirements for a Large Reception

SPECIALLY engraved cards in any of the foregoing forms indicate a very elaborate entertainment. In preparing for such an entertainment in the city the hostess is required to lay a strip of carpet from her front door to the edge of the sidewalk. If the weather is at all inclement, a canvas shelter must be stretched over this; and at the entrance to the shelter a servant in footman's livery stands to open the doors of carriages. When the list of the invited is very long, it is essential to provide checks for carriages in order that they may be summoned by their numbers; and toward dusk lanterns are hung here and there in the canvas shelter. Inside the door of the house, a second-man, in butler's evening livery, is in readiness to admit the guests before they have given themselves the trouble to ring the

bell, and to direct them to the dressing-room. Just outside the drawing-room door, a second-man, in butler's livery, asks their names as they approach and announces them to his mistress. In the dining-room several maid- or men-servants, on duty about the table and in the pantry, serve the refreshments. In the ladies' dressing-room a maid must be in waiting to relieve guests of their wraps and to fold and so classify the same that they can be promptly returned when called for. In the gentlemen's dressing-room a page or valet performs a similar service.

The whole of the drawing-room floor of the house is thrown open and the centre of the drawing-room is cleared of tables and chairs, in order that a good space for the free movement of the company may be secured. Tubs of palms and ferns and bowls of flowers form the best and most approved decoration, and at a large reception music is now regarded as indispensable. A stringed orchestra is always preferred, and the musicians are located on the drawing-room floor, behind a screen of palms.

In the hall a big platter is conspicuously placed to receive the cards of the guests. In the dining-room the large table is decorated with a centre-piece of flowers; and candles shed their radiance from many sticks or branched candelabra on platters of meat and fish, salads, trays of varied cakes, compotiers of bonbons, baskets of sandwiches, castles of nougat and platters holding fanciful moulds of jellies and charlottes. On the buffet and side-table, napkins, forks, glasses and plates are ranked in reserve, and in the pantry moulds of ice cream, pots of hot bouillon and tea and chocolate are ready to be served, while bottles of champagne

lie cooling on the ice. In the library, hall, or one corner of the dining-room, stands a bowl of punch, iced to the proper temperature and surrounded with glasses.

How the Hostess Receives

A FEW moments before the hour set in her invitations, the hostess enters her drawing-room, in which, as in the whole of that floor of the house, the shades have been drawn and daylight has been excluded in favor of the glow from lamps, candles, or well-shaded gas or electric burners. To the right or left, just inside the drawing-room door, she takes her stand with her husband, the special guest of the occasion or her daughters beside her. At this moment the music begins, the dining-room doors are opened, and the servants take their posts.

As guests enter, the hostess cordially offers them her right hand and a pleasant greeting, and then she introduces them to the person or persons receiving with her, if they are unknown. At the beginning of a large reception she is apt to have time and opportunity to talk a little with the several guests as they appear; but when the tide of visitors appearing before her becomes stronger, with some going as well as many coming, she will be obliged to confine herself to a handshake, a brief greeting accorded, swift introductions when introductions are necessary, and the fewest words of farewell. From the beginning to the end of the afternoon her post is by the door and she should not desert it even for food or rest. This close attention to duty is not required of the guest receiving with her.

Duties of the Host

WHEN a newly wedded couple hold a reception, or a house-warming is the occasion of a special at home, the husband stands during the greater part of the afternoon beside his wife, offering every visitor his hand and a pleasant greeting. But as arrivals become fewer and farther between, he may turn his attention to entertaining some of the guests, escorting ladies to the dining-room and making introductions where they seem to be needed and desired. Now and again gentlemen who are not newly made husbands enjoy the task of assisting their wives in receiving, but as a rule the daughters support their mother by the door and the husband only comes in after the reception is in full progress. He then renders very effectual aid by giving the dowagers his attention and asking for introductions to ladies that seem to be alone and lonely. If some married woman or a special woman guest, and not her daughter, assists the hostess in receiving, the husband should, toward the end of the afternoon, offer this lady his arm to lead her to the dining-room and see that she is satisfactorily served, standing beside her the while.

Duties of the Hostess' Daughters

WHEN a hostess has daughters who have passed the débutante period, it is their pleasure usually at an afternoon tea to stand beside their mother and receive guests for perhaps the first hour; but after that their best services will be to leave the hostess's side occasionally and move about the drawing-room, mak-

ing introductions and carefully observing whether guests have been to the dining-room and seem occupied and amused.

In the Dining-Room

NO particular order of service is observed in the dining-room. The maid- or men-servants ask guests if they will be served to salad, ices, or what not, and quickly comply with the requests of gentlemen who desire sandwiches, cake, etc., for ladies under their care. The best and most approved method is for some of the servants to be constantly passing trays of moderate size loaded with plates of salad, saucers of ices and cups of bouillon, while others offer napkins, platters of sandwiches, etc. One servant, as a rule, is constantly on the alert to gather up all soiled plates. At the sideboard the wine is poured.

A Débutante's Reception

THIS is in all respects planned and conducted like any other afternoon tea. The débutante, with flowers in her hand, stands the whole of the afternoon beside her mother. It is a pretty custom to-day for a débutante to ask two or more young girl friends to receive with her. She sends a carriage for them if they have none at their disposal, introduces them to all the guests as they arrive, and claims their company for dinner after the reception is over. A wealthy débutante gives handsome bouquets to her corps of assisting maidens. When she has herself been the recipient of a greater quantity of flowers than she can hold, the

bouquets are displayed on the piano or a table behind her. She is careful to see that agreeable gentlemen are present to escort to the dining-room every member of her fair reception committee. But only toward the end of the afternoon does she herself accept a gentleman's arm in order to seek refreshments.

An Evening Reception

THIS is no more nor less than a ceremonious tea celebrated in the evening between the hours of nine and eleven, instead of in the afternoon. The foregoing forms of invitation given for the afternoon tea, with simply a difference in the hours signified, are the suitable ones for it. As a rule, the time is indicated in the words, "from nine until eleven o'clock," or "after nine o'clock."

Less Formal and Elaborate Receptions

COUNTLESS are the gay, graceful, and successful receptions given, for which the hostess issues less costly and elaborate invitations than those for the grand at-homes just described. Such receptions are given simply because of a prompting of the generous social instinct or to introduce a pleasant visitor to one's own circle of friends, or to honor, in a mild way, a famous musician, author, or scientist. These simple, informal entertainments are a boon to the hostess who dwells in a small house or apartment and whose means are not large, or even to a wealthy woman whose time and energy are not equal to a more splendid affair. For such lesser functions the invitations are issued a

week in advance, and are simply a line written on the hostess's visiting cards below her own engraved name, varied to suit the special occasion, as:

To meet Miss Patmore, of Washington; then, lower down in one corner, *4 to 7 o'clock, Wednesday, Jan. 10th.* Or when the tea is a small gathering of friends, given in no one's honor, but for the hostess's own pleasure, the date only would be given thus: *Friday, February the third, from four to seven o'clock.*

These cards are slipped into small envelopes and posted; and the entertainment, when the time for it arrives, proceeds without any of the paraphernalia of awning and carpet for the sidewalk, checks for carriages, the ministrations of many servants, special decorations in the rooms, dressing-room for men, orchestra, or elaborate menu. A maid, in her afternoon dress, opens the door and directs the ladies to a room where they can lay off their wraps. The guests enter the drawing-room unannounced, to find the hostess ready to meet and greet them. If the reception is in someone's special honor, the guest of honor stands beside the hostess and by her is introduced to the other guests as they arrive. The daughters and husband of the hostess move about the room, conversing with the company, making introductions and guiding guests to the dining-room.

In the dining-room the table is arranged as described for a large afternoon tea, but fewer dishes are served from the pantry. At one end of the brightly lighted board, a tea outfit is established; at the other end is a punch-bowl or a hot chocolate service; and special friends of the hostess, either married or unmarried women, seated one before the punch-bowl or the

chocolate, and one before the tea-tray, serve the beverages, while servant-maids are always near to bring fresh supplies of cups, glasses, ice, and hot water as needed. A few chairs are set near the table and guests may sit or stand while sipping their tea, chocolate, or punch and talking to the ladies who do the honors of the board. At receptions of this nature no ices, salads, pâtés, etc., are served, and the hostess does not have food brought into the drawing-room, nor does she invite young ladies, daintily aproned and supplied with small trays, to aid in handing about the refreshment.

Dress for an Afternoon Reception

THE hostess at an afternoon tea wears a high-necked, long-sleeved gown of silk, satin, velvet, lace or rich cloth, elaborately trimmed, trained and set off with jewels. The women guests follow suit, and though a tailor-made or handsome morning dress may be worn to a reception, the fashion is now in favor of elegant high-necked, long-sleeved gowns of rich colors, fancifully decorated and worn with becoming hats or bonnets, white or very light-toned gloves and dress shoes.

For a débutante and her assistants white or very light-tinted gowns are requisite, high-necked and long-sleeved. While the hostess, her daughters, and those ladies who pour tea for her, appear with heads bare and hair elaborately dressed, the women guests do not lay aside their hats or veils, or remove their gloves. Wraps, however, are put off in the dressing-room.

For an evening reception, the hostess wears a white, gray, black, or colored gown of silk, satin, lace, or vel-

vet, short in the sleeves and décolleté at the neck, with a long train. Handsome jewels and an elaborate coiffure add to her appearance. All women guests imitate the hostess's example, wearing what is best known as elegant dinner gowns, with jewels, light or white gloves, slippers, and their hair elaborately dressed.

The host and all masculine guests at an afternoon reception in the fall or winter wear double- or single-breasted frock coats of black or very dark gray vicuna or soft cheviot, and double- or single-breasted waistcoats to match, or of fancy cloth. Trousers of gray, as a rule, look best; and with white linen, a broad folding tie of a light-colored silk, a top hat, gray gloves and patent-leather shoes, the reception costume is complete. In the dressing-room or hall men lay aside their hats, overcoats and, if they wish, their walking sticks, and either take off but one glove, or take off both and carry them in one hand. Whatever course is followed, the right hand, bare of its glove, must be offered to the hostess. For men at an evening reception the only permissible dress is full evening costume—a swallow-tailed coat of soft-faced black vicuna and trousers to match, a white single- or double-breasted dress-waistcoat, white linen, white bow-tie, patent-leather pumps or oxford ties and white gloves.

Etiquette for Guests

RECEPTION cards state the hours between which the hostess is on duty in her drawing-room. Her friends may, therefore, suit their convenience as to when they will put in an appearance, provided they

do not arrive before the earliest hour named nor after the latest. It is hardly satisfactory to turn up at a reception just before the stroke of the opening hour, and it is not complimentary to drop in late, after nearly everyone has gone. Somewhere between half-past four and six o'clock is the most propitious time, and between these hours the company is apt to be largest and the pleasure of mingling in it greatest.

On arrival, the guest, whether woman or man, if a grand reception is in progress, mounts at once to the respective dressing-room, puts off superfluous wraps, and descending to the hall, pauses a moment to drop the requisite number of cards in the tray, and then enters the drawing-room. When a mother and two daughters have been invited to an at-home and one of the ladies alone attends, she puts not only her own cards (one for each of the ladies receiving) into the tray, but also an equal number each for her absent mother and sister. Men leave only their own cards. When a man and his wife or a brother and sister attend a large tea together, they meet on the stairs or in the hall and enter the drawing-room together, the man a little in the rear of his companion.

At the door the butler asks the guest's name, and this being given to him, the guest greets and shakes hands with the hostess as his name is announced. Young ladies enter the room behind their mothers; débutantes enter behind their chaperons, and if accompanied by anyone who is a stranger to the hostess, it is necessary for the guest to make a prompt introduction. Cordially greeted by the hostess and introduced by her to whoever she has receiving with her—her débutante

daughter, a friend or special guest, or her husband—it is best to pass on into the centre of the drawing-room seeking friends and diversion.

If there is no great pressure of arrivals and the hostess shows an inclination to exchange something more than the orthodox greeting, it is befitting to stand near her and only move off when others come up to claim her attentions.

Having passed the hostess, it then remains for every guest to consult largely his or her individual preference as to how long a stop shall be made, and whether or no the dining-room shall be visited. At a very large and crowded reception, all social obligations can be discharged in twenty minutes, and after that time the guest is privileged to slip quietly out without attempting to bid the hostess farewell. Indeed it is hardly considerate at a great crush to remain longer than half an hour. The average drawing-room cannot accommodate the whole number of invited guests at once and the hostess calculates that a constant stream of departures will make space for the steady inflow of arrivals and thus save her rooms from becoming overcrowded.

From the drawing-room it is permitted to pass without invitation to the dining-room; and there ladies unaccompanied by gentlemen wait to have their wants attended to by the servants, whose special business and charge it is to see that they are not overlooked and do not have to wait long. As few chairs can be provided in a crowded dining-room, the guests eat where they stand. It is not expected that guests will indulge themselves in a liberal meal at an afternoon reception; partaking of a salad or an ice, of a cup of

tea and a cake, or of a glass of wine and a biscuit, is a sufficient response to the hospitality offered.

When a gentleman accompanies a lady to the dining-room he asks her whether she will have tea, an ice, or bouillon or the like, and proceeds to procure it for her by passing up to the table and asking a servant to supply his want. It is not in good taste to ask a lady, *May I get you some refreshments?* But such forms as *Will you have an ice? Have you been in the dining-room yet? A cup of hot chocolate would be very agreeable after that cold wind outside. Let me get one for you*—are usual and proper when a gentleman would politely offer to aid a lady in getting whatever refreshment she may desire. He serves her first, and then satisfies his own desire, but watches the while to relieve her of her napkin, plate, or cup; and as soon as she has finished, if he conducted her to the dining-room, he returns with her to the drawing-room.

Attending a Smaller Reception

AT a smaller reception, if the company proves congenial, it is only a compliment to the hostess to linger in her rooms from a half to three-quarters of an hour, since there is no danger of a crush. On passing into the dining-room the guest will find him or herself cordially accosted by one of the ladies presiding over the table, and will be offered tea, cakes, etc., and a share in the conversation. At the smaller and less formal reception, moreover, there is less danger of that embarrassing isolation which so often befalls one at a grand at home when he has gone alone and finds in all the large company scarcely one friend or acquaintance

except the hostess, who is too busy by the door to see that introductions are made and so relieve the strain of the situation. At the small reception, unless she is very occupied at the moment of one's departure, it is politest to bid the hostess adieu; and cards are left as at a large affair.

Attending an Evening Reception

FOR an evening reception the etiquette is the same as that already given for an afternoon reception, whether large or small, the only difference is that as a rule cards are not carried and left on entering or departing from the house.

Chapter *TWELVE*

Musicales and Private Theatricals

Invitations

FOR a ceremonious drawing-room concert the hostess issues her engraved cards of invitation from ten days to two weeks in advance of the time chosen, in something like the following forms:

Mrs. Allen B. Despard
At Home
Monday evening, February fourth
at ten o'clock
Thirty Lakeside Avenue
Music

or

Mr. and Mrs. Allen B. Despard
request the pleasure of
. . . . . company
at a musicale
On Thursday evening, January fifteenth
at ten o'clock
Thirty Lakeside Avenue

Afternoon musicales are far less formal than elaborate drawing-room concerts, which take place in the evening. When a hostess wishes to invite a number of friends to hear a famous soloist or orchestra, she posts her visiting-card, upon the left-hand corner of which is written, *Monday, January fifteenth, four to seven o'clock—Music*, or *Monday, January fifteenth, four to six o'clock, to hear Madame Nordica sing*. Sometimes for an afternoon reception whereat music is the object of the gathering, engraved cards no larger than the joint cards used by husband and wife or mother and daughter are issued, bearing this inscription:

Mr. and Mrs. Johnstone

Monday, January fifteenth
Tea at four o'clock
Strauss's Orchestra *Seven Myrtle Place*

For private theatricals a hostess's invitations are best issued in the forms given for a large private concert, either announcing herself as at home and adding the phrase *Theatricals at half-past nine*, or simply requesting the pleasure of a friend's company at *Private Theatricals*. If dancing is to follow the play, the one word *dancing* is engraved in one corner of the cards. When invitations to a musicale are cast in the second form given on page 303, they usually bear the letters R. s. v. p. in the lower left or right hand corner, since the occasion is one of formality, for which special preparations must be made.

Answering Invitations to Musicale or Private Theatricals

IF an invitation requests the pleasure of the recipient's company it must be promptly accepted or declined in the formal terms of the third person. Should the hostess announce herself as at home, with music, the recipient of such an invitation accepts by attending; and if prevented from attending sends his or her cards to the hostess's house while the musicale is in progress, as has been already carefully explained in the case of receptions.

An Evening Musicale

IF the programme includes a variety of selections both vocal and instrumental, the back parlor, or large room at the rear opening with folding-doors into the drawing-room, should be divested of all furniture save the piano and such movables as can be placed against the wall. This serves as a stage and proper background for the musicians. The body of the drawing-room must then be fairly well filled with small, light chairs, that can be rented for the occasion; and printed programmes are provided for distribution among the guests. Her dining-room the hostess arranges as for a reception, if the musical entertainment is to be followed or divided by a handsome supper. As a rule, though, a very light refection, such as punch and cake, ices, sandwiches, and bouillon or chocolate, served after the music, is considered all sufficient. Essential features are dressing-rooms for the guests, men as well as women. The hostess herself stands in the drawing-

room to greet her friends. After the music has begun she still stands or sits near the door quietly to welcome tardy guests and see that they are seated. When the music is over and while supper is being served, she sees that most of the chairs temporarily placed in the drawing-room are taken out, and thenceforward moves about among her guests, making introductions and exchanging a few words with as many persons as possible.

An Afternoon Musicale

IN every detail this entertainment may be a duplicate of the evening musicale just described, or the hostess can give an afternoon reception, accompanied by a special musical programme. When this last course is adopted, the reception is arranged and proceeds on the lines laid down in Chapter XI. At intervals during the afternoon, songs or orchestral numbers demand the interest and applause of the guests.

Private Theatricals

DRAWING-ROOM theatricals are, as a rule, most comfortably given at night, and the hostess arranges her stage, auditorium, supper, and programmes as for an evening musicale. The duties of the hostess in receiving, entertaining, and parting from the guests are also the same as at an evening musicale.

Guests at a Musicale or Theatricals

WHEN the invitations indicate an elaborate musical programme, beginning at a fixed hour, the guests must make every effort to arrive as promptly as possible. On entering, they remove their wraps in

the dressing-room, then greet the hostess, secure a programme and find their seats. Throughout the numbers discreet silence should be maintained and applause generously accorded. Late arrivals must await a propitious moment at which to enter the drawing-room and find their seats. At the conclusion of the evening, the hostess will expect to be sought out and thanked for the entertainment she has provided.

At an afternoon musicale, when no fixed programme is followed, guests come and go as at a large afternoon reception. For private theatricals the etiquette is the same as is followed at a handsome evening concert.

Dress at Musicales

FOR an evening musicale men wear full evening dress, the host as well as the guests. Women wear décolleté gowns, jewels, and light gloves. For an afternoon musicale the dress appropriate for afternoon receptions is proper both for men and women.

Chapter *THIRTEEN*

Garden Parties

Invitations

FOR a very formal garden party the invitations should be engraved in black script or block lettering, on white note sheets or large white cards. The most modish form of invitation shows the name of the person asked written in by hand on a line left for that purpose. As a rule the invitation is issued in the name of the hostess only, thus:

Mrs. Everett Tryon
requests the pleasure of
. . . . . .
company on Monday afternoon
June fifteenth
from four until seven o'clock
Garden Party. *Blythwood—Westchester*

Another correct form is:

Mrs. Everett Tryon
At Home
Wednesday afternoon, June fifteenth
from four until seven o'clock
Garden Party. *Blythwood—Westchester*

When such invitations are sent to persons resident in a near-by town or city, two lines of small script lettering at the foot of the card give information regarding trains, as—

Train leaves Grand Central Station at 3.30 o'clock

Trains leave Blythwood Station at 5.50, 6.20, and 7.10 o'clock

When this information is not given in this way on the card itself, it may be communicated on a small separate card enclosed with the invitation to towns-folk.

If the scope of the entertainment does not warrant the trouble and expense of providing special cards, either of two less formal courses may be pursued. On her own visiting-cards the hostess may write in ink, below her name, *Garden Party, June 15, from 4 to 7 o'clock.* These cards enclosed and sent by post or delivered by a messenger are entirely adequate. The second course is to write brief, friendly notes, in the first person, somewhat in this form:

Blythewood,
June 5th, 19—.

Dear Mrs. Mason:

Will you not come for tea on the lawn with us on Wednesday, the fifteenth, at four o'clock? The strawberries and the roses are in their prime just now, and I wish you to enjoy the very fine specimens of both that our garden produces. I have asked in a few friends informally, and if you have anyone stopping with you I shall be delighted to see them.

Sincerely yours,
Jeanne Tryon.

or

Blythwood,
June 10th, 19—.

My dear Mr. Brown:

Can you not drive over on Wednesday for tea and strawberries on the lawn about four o'clock? We are to be very informal, with perhaps a little tennis.

Cordially yours,
Jeanne Tryon.

Answering Garden-Party Invitations

THOUGH few garden-party invitations bear the request for an answer, on receiving one no one should fail to respond immediately with either regrets or an acceptance. When an engraved card is received, the safe conjecture is that a very handsome function is to follow, and then the written reply should be worded somewhat as follows:

Mr. and Mrs. Duncan R. Drew
accept with pleasure
Mrs. Tryon's kind invitation
for June fifteenth
Westwood Hall
June second, 19—

or

Miss Eleanor Drew
regrets that a previous engagement
will prevent her acceptance
of Mrs. Tryon's polite invitation
for June fifteenth
Westwood Hall
June second, 19—

To a visiting-card inscribed with the day and date of the entertainment, a little note is the politest form of reply, and though many persons follow the rather generally accepted course of letting their presence answer on the day of the party as a reply in the affirmative, and a visiting-card, posted to arrive as nearly as possible on the hour named in the invitation, as regrets, every hostess appreciates a note, however brief, which gives her an assurance of her guest's intentions. A note must certainly be despatched in answer, and that right quickly, when the invitation itself is offered in the form of a note. It would be suitable to say in reply to a card or a note:

Fernleigh,
July 2d, 19—.

Dear Mrs. Tryon:

It will give us great pleasure to come to you on the fifteenth. I trust the day will be fine. I am told by the wiseacres that we are to have ideal weather as a reward after these heavy rains.

With kind regards, I am sincerely yours,
Amelia Rogers.

or

The Wayside,
June 2d, 19—.

My dear Mrs. Tryon:

You may count on five of us for your strawberry tea on Wednesday next—Lilly, Stephen, and Andrew Campbell, who is with us and shares with pleasure in your kind invitation. I hear your roses and berries are the best in the country-side this year. You are very good to share them with your friends.

Most sincerely yours,
Florence Mason.

or

The Point,
June 2d, 19—.

Dear Mrs. Tryon:

I am called away to the West on business that will, I fear, prevent my appearance at your tea on the fifteenth.

With sincere regrets, faithfully yours,
Donald Brown.

The Fête Champêtre

IN England the al fresco afternoon entertainment known as garden party, or *fête champêtre*, is one of the most popular and successful forms of amusement, in the least pretentious as well as in the wealthiest and most aristocratic circles of society. A garden party is nothing more nor less than an afternoon reception, conducted in all the charming and picturesque environment of blossoming flower-beds, smooth-shaven lawns and full-leafed trees; and in our own country, where brilliant sunshine and gorgeous floral displays are typical of the late spring and early summer days, it is a pity that the mistresses of handsome country houses do not more frequently amuse their friends at afternoon fêtes. Even at seaside and inland resorts, when weather is propitious and nature herself is an ideal background for lovely gowns and simple festivity, the most experienced hostess will still invite a company comprising her entire acquaintance to a reception in her drawing-room, where the heat becomes intolerable and the discreet guest drops in for only a moment, to fly in disgust from the noise, the danger offered in the crush to an elegant fragile toilet and the herculean effort necessary to secure a sandwich or cup of tea. If the same hostess devoted her energies to a tea on

her lawn, she would find her labor of preparation in no wise increased and her success almost doubled.

When the day of a garden-party breaks with rather a dubious looking sky, it is the duty of the hostess to put not only her lawn but also her house in order, so that at a moment's notice, should rain begin to fall, the guests could be adequately sheltered and entertained under the protecting roof-tree.

Ordinarily a garden party begins at three o'clock and concludes at seven. It becomes a difficult and rather clumsy affair if prolonged into the night with dancing, etc. Occasionally, however, longer hours may be appointed, as in the case of a Fourth of July celebration, when, after twilight has fallen, a grand display of fireworks is prepared as a fitting conclusion to the festivities.

Requirements for a Garden Party

WHETHER the scene of a garden party is a cottage garden or the extensive grounds of a beautiful estate, the preparations required of a hostess are essentially the same. Faultlessly mowed lawns, freshly rolled gravel, and flower-beds from which all dead leaves and faded blossoms have been plucked, are necessary to give a pretty and agreeable setting to the entertainment. The lower floor of the house is set in order and decorated with flowers; the doors and windows are left hospitably and cheerfully open, and chairs set forth on the verandas for the use of elderly or delicate persons who fear early dews.

Music may be provided; but in what form, the giver of the entertainment must let her own taste and

the circumstances decide. An orchestra of mandolins, banjos, and guitars discourses admirable harmonies in the open air, and can be stationed on a veranda or secreted amid the shrubs.

It is not necessary to provide special diversions for the guests at a garden party. But if the grounds include a good croquet lawn or a tennis court, this should be put in order, with the wickets in place and balls, racquets, and mallets laid forth conspicuously, for the use of those whose energy is sufficient for a game. Should the estate include a lake, then pleasure boats—dry, clean, and presided over by a competent man—would add infinitely to the enjoyment of the company.

Though at a garden party, as at a house reception, the majority of guests prefer to be constantly moving about and to take their refreshments as they stand, chairs in abundance are certainly conducive to comfort and sociability; and if the hostess has few garden benches and wicker seats that she can or is willing to spare from her rooms, she should rent for the occasion a number of camp-stools and folding canvas-chairs and dispose them in groups under the shade of trees or lawn-tents and near the tennis-court or croquet ground. Rugs spread here and there under chairs will prove a blessing to those who may have a nervous fear of damp grass, while no possible injury can be done to the rugs.

Serving Refreshments

IF a garden-party is held in the season when fruits are at their best, an abundance of strawberries or raspberries, and cherries, gooseberries, currants, peaches, or plums, should be served, with ices, cakes, cold and

hot tea, sandwiches, salad, claret cup and iced lemonade.

Under a big, brightly striped awning, from a long table heaped with flowers, dishes, and baskets of delicacies, these refreshments can be dispensed by maid- and men-servants; and one corner of the tent can be curtained off for a butler's pantry. Most of the guests, as they feel the need for food, can pass under the awning, ask for whatever they desire and be waited upon by the maids in charge, while to the indolent and to elderly ladies the servants or the gentlemen of the company can carry whatever is wanted.

With less expense and trouble, the buffet may be spread on the veranda and presided over by a couple of maids. In an arbor or under some thick-foliaged tree there may stand a big bowl of cold punch or lemonade throughout the afternoon, always ready for guests as they feel the need of a cool drink. To one room on the lower floor of the house the ladies, as they arrive, can be directed to put off unnecessary wraps, and the library is usually given up to the gentlemen for this purpose. It is important to arrange for the accommodation of the carriages of the guests who drive from a distance; and a man-servant stationed before the door, to assist the guests in dismounting, can direct each coachman where to take his stand to wait until he is wanted.

Receiving on the Lawn

AT the earliest hour at which the promptest guest may be expected, the hostess warns the musicians to begin their programme, and, dressed in a delicate afternoon toilet, places herself on the lawn to

greet every arrival. She can, if she pleases, dispense with her hat, using her chiffon-flounced parasol to shield her eyes. To each arriving guest she must give her hand and a word of greeting; and unless others claim her attention at once, she can make introductions and enjoy something more than a welcoming word with every friend as he or she appears. A hostess may receive with her husband, a son, a daughter or a friend beside her, or she may receive alone. She does well to maintain her conspicuous position throughout the afternoon, unless the party is very simple and her invitation list has been limited. While by keeping a sharp lookout she is herself always ready to go forward the instant a new guest appears, she is privileged to move about actively among her guests, conversing and introducing and seeing that everyone is served and made as happy as possible. But if the persons invited number a hundred or more, she must rely on other members of her family to look after the comfort and entertainment of individual guests, for her time will be fully taken up in keeping pace with the current of arrivals and departures that must flow past her all the afternoon.

Attending a Garden Party

ARRIVED at the scene of the entertainment, guests alight before the house door and, entering the house, divest themselves in the dressing-rooms, the men of their driving-coats and the women of their heavy veils. They then proceed at once to the lawn, there to greet the hostess and give up the remainder of the afternoon to following their own devices. Gen-

tlemen accompany ladies to the marquée, or tent, where the food is served, or ladies go in couples or groups, and ask a servant in charge for whatever they wish.

Both men and women guests time their arrival at a garden party in some measure according to their own convenience; but it is hardly in good taste to treat a garden party in this particular with quite the freedom that is allowed in the case of a house tea. One is, however, privileged either to remain the entire afternoon, strolling about the grounds and gossiping with pleasant acquaintances, or to stop but twenty minutes.

When guests are leaving, if the hostess is occupied, it is most discreet not to interrupt her conversation, but to give the servant at the door directions to call the carriage, and, when it is ready, depart without taking formal leave. On the other hand, if departure is delayed until the end of the afternoon, it is politest to bid the hostess farewell with a cordial compliment on the afternoon's entertainment.

At a very large garden party the guests, as a rule, leave their cards on entering or departing from the house; at a small al fresco affair this would be a needless formality.

Garden-Party Dress

WHILE women always dress for a garden party in their lightest flower-festooned hats and delicate foulards or organdies, and carry their fluffiest sunshades and wear their whitest gloves, men are privileged to appear in either yachting flannels and straw hats or frock coats and high hats. In this country the prejudice seems to be in favor of the less formal costume.

At a garden party in June an eminently appropriate toilet for a man would be white duck trousers, white shoes, a white piqué waistcoat, white or colored linen shirt, with a white standing or high turn-over collar, small colored bow, straw hat and a dark serge sacque coat. A complete suit of white flannel or serge, or a suit of light gray or fancy flannel, worn with colored linen, a colored four-in-hand or bow tie, white or brown or patent-leather Oxford ties and a white waistcoat, makes an equally appropriate combination. Gloves, as a rule, are conspicuous by their absence at any but garden parties given early in the season and attended by frock-coated gentlemen from town, or at the afternoon fêtes given at Newport.

Chapter *FOURTEEN*

Funerals

Necessary Preparations

AS soon as a death occurs in a private house, the fact is at once made known to the outer world by the closing of all blinds, or the drawing of the long linen shades, at the front of the house; the bell is muffled; and a servant is stationed in the front hall to open the door, give and receive messages, admit callers and cards and otherwise aid in preserving order and silence. This servant, if a maid, wears a black gown, white collar and cuffs and white apron and white cap with black ribbons. A man-servant wears plain black livery.

A very commendable custom, frequently followed to-day, is that of fastening to the door-bell, in place of the sombre crape or broad black ribbon, floating ends of white ribbon and a wreath or long sprays of white or lilac flowers. This is done when the deceased is a young or unmarried person of either sex. A sheaf of white roses or white carnations, with white ribbon, denotes the death of a young girl or a child, while roses and violets with a white ribbon, or roses with a black

ribbon, signifies that an older unmarried man or woman has slipped out of life. For a married person, unless very young, the plain crape streamers would be used.

Except in sparsely settled country districts, where it is of necessity still the rule to send from house to house by mounted messenger black-bordered written or engraved funeral notices, the newspaper columns adequately serve as the medium through which to announce the bereavement and obsequies to the world. Briefly as possible the notification should be worded, and, though sympathetic friends or relatives may express their sentiments in verse or prose, these effusions must not be published with a public announcement. This rule would not, of course, apply to resolutions of sympathy and regard voted by business associates, employees, or the members of an organization of which the deceased may have been a valued officer. Such public or semi-public expressions are often added to the notice of the funeral of a prominent citizen, and are entirely befitting the circumstances.

The greater number of notices to-day inform the public that the interment will be private, and the sentence "Please omit flowers" is oftener than not subjoined, for with a growing taste for privacy and simplicity we have learned to eliminate all the vain and foolish outward demonstrations of grief and the useless display of floral decoration that is, after all, but a relic of barbaric and ancient burial customs. To the published notice of a death is subjoined the information that the interment will be private, when it is desired to escape the presence of many witnesses at the trying ordeal in the cemetery and the necessity of marshalling a lengthy funeral train from the church to the grave side.

Who Takes Charge

IF there is no male member of the bereaved family capable of fulfilling satisfactorily the many demands that arise in connection with a funeral, into the hands of one or more near relatives or intimate and trustworthy friends the grief-stricken household should confide all the preparation for and conduct of the ceremony. The person appointed to this service should be studious to relieve those on whom the bereavement immediately falls as far as possible of any thought concerning the details of the funeral, and serve as a check upon the undertaker, who, when given full authority, is apt to lean toward lavish expenditure and unpleasing display. He should see that the proper announcement is made in the newspapers, make arrangements with the sexton, determine, or help to determine, the order of the funeral procession; advise in the selection of pall-bearers, if such a guard of honor is to be appointed, and confer with the clergyman chosen to officiate, to definitely settle all points concerning the services, music, and decorations of the church.

The Ladies of the Bereaved Family

FROM the moment the front blinds are drawn until the funeral cortège leaves for the church or cemetery, none of the feminine members of the afflicted household should be seen abroad. Any reasonable dressmaker can be persuaded to call at the house to take orders and give fittings for suitable mourning dress, while some woman relative or friend can be re-

lied upon to do necessary shopping and fulfil all duties in connection with the outside world, such as writing requisite notes and seeing callers who are admitted. For any notes or letters that must be written in the name of the family black-edged paper is used. The servant at the door must be given full instructions as to the proper answers to be made in return for messages of sympathy and as to who shall be admitted and who refused audience with the ladies of the family.

Special Expenses

THOUGH clergymen of Protestant churches make no charge for conducting funeral services, either at the home of the deceased or at the church, and many would refuse a gratuity for this office, a fee is sometimes given by persons who wish to express substantial thanks for the favor and consolation conferred. What the fee shall be every individual appreciative of the clergyman's kindness can settle with his own heart and pocket. When the funeral is held some distance from the clergyman's home and a long drive is necessary to reach the cemetery, then a carriage is placed at his disposal to convey him to the house or church, later to the cemetery, and finally back home. In the Catholic Church the fees for conducting funerals are fixed, and are learned by inquiry at the vestry of the church.

In the case of a church funeral, a fee is necessary for the sexton who opens the church; the organists and vocalists must be paid for their services; and carriages must be provided to convey not only the members of the family and relatives, but also the pall-bearers and

such near friends as the occasion and special circumstances dictate, to the church and afterward to the cemetery.

Simplicity an Evidence of Dignity and Good Taste

THE time is happily passed when a funeral can fittingly be made the occasion of display and profuse expenditure. The music, for example, is usually carefully arranged for; but an elaborate programme and the employment of famous vocalists is unsuitable —even vulgar. It is according to the will of the family whether or not the ceremony shall be supplemented on the part of the clergyman by any remarks. An innate sense of good taste demands that the casket be chosen either of polished oak, or one covered with black cloth, with black or silver mountings. And there is even special avoidance of elaborately decorated hearses drawn by beplumed horses, and any extravagant display of flowers. For a house or church funeral fewer flowers are used every year. None save those contributed by the closest friends are used for decoration. Palms and ferns had in from a florist are not to be tolerated; and no longer is it considered in good taste to send ahead of the procession a carriage loaded with bouquets and set floral pieces. In cities, when a great quantity of flowers are received, the larger part of such as are not wrought into special devices are, as a rule, sent to the hospitals, to decorate the wards of invalids who do not guess the mournful purpose for which they were originally designed, and only a few blossoms are laid on the coffin and the grave.

Appointing the Pall-Bearers

FOR a married person of middle age six or eight gentlemen are, as a rule, selected to form the guard of honor, and walk just before the casket as it is carried to the church and cemetery. For a young person—a girl or a very young man—it is the custom now to appoint this guard from among the most intimate friends of the deceased. Six young ladies in white would suitably serve in honor of one of their own sex and age, while an equal number of young men would officiate at the funeral of a young man. It is never good taste to appoint relatives for pall-bearers.

Whoever is asked to serve must receive his invitation from the head of the family of the deceased by note or by a message sent through an accredited friend or relative. A lady who had lost her son, daughter or husband, would either send someone to call formally on the persons she desires to appoint or she could direct someone to write briefly for her.

The pall-bearers are asked to assemble at the house, drive thence to the church, and, after the service at the church, they quietly disperse, and do not officiate at the cemetery. The carriages provided for pall-bearers do not, unless young ladies serve, call for them individually at their houses. Instead, when the request for service is made, the hour is very explicitly given at which the funeral cortége will assemble before proceeding to the church, and when all is in readiness the pall-bearers are shown to the carriages before the door that have been provided for them. It was an old-fashioned custom to present the pall-bearers with crêpe hat-scarfs and black kid gloves; but nowadays, though the gloves

are sometimes given to gentlemen as they enter the house, the scarfs are no longer in use.

Conduct of a Church Funeral

A STRENUOUS effort should be made to carry out the sad ceremony with the utmost punctuality. In the case of a church funeral, only the pall-bearers and the nearest relatives of the deceased assemble at the house. As soon as all is in readiness, the doors are thrown wide open, the casket is borne out on the shoulders of the undertaker's assistants, and walking before it, two and two, go the pall-bearers. These gentlemen occupy the carriages that drive directly behind the hearse, and then in the order of their relationship come the near relatives of the deceased.

The central doors of the church are closed when the hearse arrives, the vestibule is cleared, and, when the procession is ready to move, the music begins and continues as the procession moves up the aisle. It depends entirely upon the special burial service followed whether the clergyman meets the cortège in the vestibule and precedes it up the aisle or awaits the coffin before the altar. Sometimes white-robed choristers escort the mourners up the aisle, singing a suitable hymn the while. But whatever the arrangement followed, the coffin is borne in on the shoulders of the sexton's assistants, or sometimes by the pall-bearers; but, as a rule, the pall-bearers simply walk with measured pace, two and two, before it, and directly behind it come the nearest relatives.

Parents walk arm in arm in attending the body of their child, with their surviving children in the order

of seniority just behind them. A widow follows the body of her husband on the arm of her eldest son, with her other children immediately following. Then come the deceased man's parents, and behind these his brothers and sisters. A widower follows the body of his wife, attended by his eldest daughter or his eldest son. The elder children take precedence of the younger in following the body of either of their parents.

The pall-bearers occupy the first pews at the left of the centre aisle, and the near relatives sit in the first pews on the right.

At the conclusion of the service, the pall-bearers, walking again in the order in which they entered, pass down the aisle; and the members of the family follow them, directly behind the coffin. When these have passed out, the central doors of the church are shut until the carriages of the nearest relatives have been filled and begin to move off toward the cemetery.

If the cemetery is situated at a considerable distance from the church, as in large cities, and prayers are to be offered at the grave, the clergyman precedes all the others down the aisle, and enters a carriage, which drives before the hearse.

When the family return home, after the interment, the front blinds should be found open and all outward signs of mourning effaced.

A House Funeral

WHEN a funeral is held at the house, the drawing-room should be provided by the undertaker with a number of folding-chairs. The casket, set on suitably draped stands, is at one end of the room, and flowers

are placed on and about it. A servant in mourning livery admits the guests, and pall-bearers are not usually asked to officiate. No unusual provision need be made for caring for the wraps of guests; but some representative of the family should be in readiness to receive people as they enter at the drawing-room door.

Musicians, if there are any employed for the occasion, are best stationed in an adjacent room or in the hallway, whence voices and instruments can be clearly heard, but the performers not seen. It is requisite to send a carriage to bring the minister to the house; and on his entering the room to take his place beside the casket, the members of the immediate family of the deceased, if they have not done so before, enter also. The women, if they intend to go to the cemetery, enter in their bonnets and veils, leaning on the arms of their nearest masculine relatives. This group finds seats in the row of chairs nearest the casket. Where the women of a family feel a great and quite uncontrollable grief it is more considerate for them to gather in a room adjoining that in which the services are held, and no criticism arises where mother, sisters, wife, or daughters do not appear at church or ceremony and do not follow the procession to the cemetery.

Mourning Dress for Women

THE first mourning dress for a widow consists of a black worsted skirt and waist, trimmed very simply with folds of English crêpe; a bonnet made wholly of crêpe, with a long crêpe veil falling in the rear to the knees, or even lower, and for the first month or three weeks an equally long veil falling over the face. Just

inside the front edge of the bonnet a white ruche of lisse is set, and from wrists and throat bands of hemstitched white organdie are turned back. Dull jet ornaments, black suede or glacé kid gloves, a black sealskin purse, and black-bordered handkerchiefs complete her sombre attire. Elderly ladies, as a rule, cling to a slight modification of this mourning for the balance of their days, substituting, after a year and a half or two years, a bonnet and rear drapery of lightweight nun's veiling, and, while leaving off the black border from the handkerchief and crêpe trimmings from the gowns, continue to wear none but black dresses, with white muslin wrist and throat bands, black gloves and purse; and use only a little jewelry, and that very simple.

The widow who purposes to leave off her mourning in due time wears a crêpe bonnet and long veil and crêpe-trimmed gowns a year. After this black costumes of crêpe de chine, lustreless silk, etc., are assumed, with hats and bonnets garnished with black ribbon and black flowers, black chiffon, and dull jet ornaments. After six months, white and lilac touches may suitably relieve the second mourning; and after two years have expired, colors may be resumed.

A married woman wears, in mourning for her child, a sister, a brother, or a parent, just such dress as she wears in case of widowhood, with the exception of the white bonnet ruche, which is the unmistakable insignia of widowhood. She also wears her sable raiment one year at the least, though it is in better taste to assume second mourning after a year and a half, and not to go fully into colors until two years.

For infants, mourning is by some deeply sorrowing

mothers not worn at all, and where the bereaved parent is blessed with other young children it is kindest to them to wear as little funeral black as possible. A baby boy or girl may be suitably mourned for in simple black, without crêpe, relieved with white and lilac, or in soft gray.

Black without crêpe for one month is the suitable mourning in case of the death of a mother-in-law or a father-in-law; after the first month, two or three weeks of black and white or gray, brightened with lilac, should follow.

Mourning is not often worn for brothers-in-law, sisters-in-law, aunts-in-law, or uncles-in-law, nor for a husband's grandparents. A young unmarried woman should not wear a black bonnet and veil in mourning for her parents, or for a sister or a brother. In either of these cases, a hat trimmed wholly with crêpe and a small face veil of plain black net with a broad border of crêpe, a worsted gown trimmed with folds of crêpe, black gloves, handkerchiefs with delicate ornamental black borders, and dull jet ornaments, or, better, none at all, make the proper toilet for the first six months or year. After that, the crêpe is put off, and white is introduced with the black, and lilac is worn; and in second mourning, in the summer season, young women may appropriately wear white with mourning ribbons.

Middle-aged unmarried women in mourning for parents or sisters and brothers, wear just what a married woman wears in mourning for any of these relatives, and for the same time.

In mourning for an aunt, an uncle, or a grandparent, simple black without a touch of crêpe, worn for three

months, is the rule. Ordinary jewelry that is not conspicuous may be worn with this dress.

For a first cousin, simple black, worn for three weeks' mourning, is sufficient, though few persons wear black for cousins. Indeed, to assume crêpe after the death of any but members of one's immediate family is a foolish and conspicuous exaggeration of a hypocritical grief, unless the uncle, aunt, grandparent, or cousin has lived in near and dear association with the mourner, who experiences all the pain of losing one who was as beloved as a parent, sister, or brother. Then the mourning is worn as deep and for as long a time as for the nearest relatives.

It is not wise nor in good taste to put children under fifteen years of age in mourning, and no girl under seventeen should wear crêpe. On the death of a parent, a sister, or a brother, a young girl wears a black felt or black straw hat, trimmed only with bows of lustreless ribbon. Her dress should be black, touched with white about the waist. She should wear no jewelry of any kind; but she does not carry a black-bordered handkerchief.

Mourning for Men

A WIDOWER wears mourning for one year or eighteen months. For first mourning, complete suits of black, with white linen, black lustreless silk neckties, dull black leather shoes, black gloves, cuff-links of black enamel, and a hat banded with crêpe are the rule. The extremely wide hat-band, like the widow's veil that sweeps the floor, is entirely out of favor with people of modest and refined feeling as be-

ing simply ostentation, and a band of moderate width, like the veil of comfortable length, is much to be preferred. After eight months or a year, the band is wisely put off. For second mourning, if it is adopted, gray or black clothes, black and black-and-white silk neckties, gray gloves, and white, or black and white, linen are the proper articles. Men do not, as a rule, carry black-bordered handkerchiefs.

A gentleman wears mourning for a parent, a child, a sister, or a brother for six months or a year, as he prefers. The crêpe hat-band is adopted for this uniform of woe, but is narrower than that worn by a widower. Few men wear any mourning for grandparents, cousins, uncles, or aunts; but when they do, the second mourning, as given above for a widower, is proper.

A word must be said in condemnation of the growing custom of sewing a black band on the coat-sleeve in token of half mourning. This is an affectation borrowed from England, where it was introduced originally for liveried servants, whom it was not thought necessary to fit out in complete uniforms of black. Coachmen were sent to the tailors to have their coat-facings covered with black, weeds put upon their hats, and bands on their sleeves, and this compromise between the demands of society and the thrift of the master of the house has been approved and accepted. The man, however, who contents himself with simply fixing a crêpe cloth strap to his sleeve for a near relative does something less than honor to the memory of the deceased, while to assume the band for a brother-in-law or cousin is the merest form. The worst phase of the coat-sleeve band, however, is that it remains quite un-

classifiable, since men wear it carelessly for the nearest or most distant relatives. If a gentleman cannot afford or does not approve of mourning in black garments for his parents or his cousins, then he should frankly abjure the whole livery of grief, for the compromise of the black band betrays a painfully economical mind or one too fond of small ostentatious details.

Seclusion During the Period of Mourning

AS long as the crêpe veil and crêpe-trimmed gown are worn, a woman should refrain from participation in all social gayeties. During the first three weeks after the loss of a near relative, women refuse themselves to all visitors except relatives and most intimate friends. After this, while not keeping any day at home, they do as a rule find themselves sufficiently resigned and controlled to receive a few callers, and to speak with composure of the recent trial.

Six months after the loss of a parent, sister, brother, child or husband, a woman is entitled to call very informally on her friends. That is to say, she makes her call on some other afternoon than that of her friend's day at home. After six months, she is privileged to attend concerts, picture shows, and, if she wishes, the matinée performances at the theatre. When the crêpe decorations are put off, small dinners and luncheons, and night performances at the theatre or opera, witnessed from an orchestra chair, supply ample diversion, but not until well along in second mourning is attendance at large dinners and the like ever resumed; and balls and the opera-box and the regular round of social

calls are never taken up again until colors are again worn.

Men do not so carefully graduate their mourning, nor their resumption of social duties, as women. After three weeks or two months, the theatre, club, and small dinners and calls among intimate friends are resumed, and since so few men wear mourning at all their social habits are resumed after brief retirement. It should be said, however, that while wearing a broad band on his hat, a man does not go to a ball, sit in an opera-box, or attend a fashionable dinner.

Answering Letters of Condolence

LETTERS and notes of condolence should be answered; the recipient of these testimonials of regard is privileged, however, to await an opportune moment, when time shall have brought in a measure self-command.

To write a few lines is all-sufficient when there is no courage to express one's self at length, and only to intimates should the bereaved individual offer particulars of this bereavement. It is enough to say, for example:

95 Garden Place,
January 10th, 19—.

My Dear Mrs. Holland:

I am grateful for your kind expressions of sympathy. My mother, I am happy to say, has borne this great trial with wonderful fortitude and a cheerfulness that is a lesson and strength to us all. She joins me in kind regards.

Believe me very sincerely yours,
Eleanor A. Peterson.

The Hedges,
June 5th, 19—

Dear Mr. Radcliffe:

Though your kind letter has waited overlong for a reply, its messages of sympathy were none the less appreciated. I am going away for a while, to try and regain my strength and courage, that have been sadly shattered by the cruel test so lately put upon all my powers of endurance.

Perhaps on my return, sometime after the fifteenth of July, you will come and see me—in the late afternoon, when I am as a rule at home.

Sincerely yours,
Caroline B. Fohwell.

When Attending a Church Funeral

IF in the published advertisement of a friend's decease the request to omit flowers is made and a private funeral is announced, none but the closest intimates of the defunct can presume to disobey the expressed wishes of the family. If the funeral is announced without special comments or prohibitions, all friends are entitled to attend the obsequies, even if but slightly acquainted with the bereaved family.

Those who attend a church funeral should observe the strictest punctuality, that they may be settled in their seats before the cortège arrives. If no one is in attendance to direct them to seats, they should be careful not to take those intended for the relatives and the pall-bearers. As the strains of the funeral march or the notes of the opening hymn begin to sound, the whole congregation rise and remain standing until the chief mourners have found their seats. At the conclusion of the service, the congregation rise and stand

waiting, until the funeral procession has passed out, and then quietly disperse. If the published notice of a death, as is now frequently the case, informs the public that the interment will be private, it is an intrusion for any but the nearest relatives and a few particularly invited friends to follow the mourners to the cemetery. In the large cities nowadays, for none but near relatives and special friends of the mourners are carriages provided for conveyance to and from the cemetery; and when others attend to the cemetery (as they properly may if the interment is not announced to be private) they furnish their own conveyance, usually joining the funeral procession in their own carriages. In case carriages for more than the near relatives and special friends are provided and are in waiting at the church, members of the general funeral congregation, on coming out of church, are free to step into them as they drive up in quick succession.

Many persons are troubled to know if at the conclusion of a burial they are privileged to drive to their own homes in the carriage provided for their conveyance to the cemetery. The answer to this is yes, if the funeral takes place in a town or city. In that case, the carriage is dismissed at one's own door.

No longer is it permissible to follow the curious old-fashioned custom of sending an empty carriage to drive in a funeral procession in token of the respect which the owner was prevented from showing by appearing in person. It is not necessary or considerate for any but very intimate friends to attempt to take farewell of the mourners on their leaving the cemetery.

Attending a House Funeral

THE etiquette is very nearly the same as that observed at a church ceremony. Ladies' wraps are not laid aside. The friends enter quietly and choose seats so that the chairs nearest the casket will be free for the use of the mourners. Gentlemen remove their hats and their coats if they wish, but carry the first in their hands and the latter over their arms. At the conclusion of the service everyone rises, as the casket, the pall-bearers, and the mourners pass out, and if the interment is to be private, then the company quietly disperses. Sometimes, in the event of a house funeral, the guests are expected to retire first, and then later and very quietly the family follow their dead to the cemetery. In either case, there is no need for anyone save the pall-bearers or near and dear friends to attempt to speak with the stricken relatives. The cards left, as directed in the chapter on Cards, when the announcement of the death was made, and the call of condolence to follow, give ample scope for evidence of attention and sympathy.

No one should attend the religious rites for the dead at a church or home and fail to kneel, stand and sit in accordance with the ceremonial used. If professing a different creed from that of the chief mourners, a creed that forbids even the empty compliance with the rites of another church, it is best to absent one's self from the funeral ceremony rather than betray a lack of feeling and reverence by conspicuously sitting or standing while others kneel or bow. Finally, let it be said, and emphatically, that none but the prying vulgarian will attempt to attend the funeral of a total

stranger, unless the deceased is a person of such reputation that his or her obsequies assume a public or semi-public character.

Sending Flowers

THOSE only who may lay undisputed claim to the title of friend of the deceased or of the surviving relatives are at liberty to send flowers. No rule can be laid down as to the choice of blossoms, either in color or method of arrangement. Very elaborate designs are no longer considered tasteful; but a wreath of violets or autumn leaves, a cross of daisies, a sheaf of lilies or a box of loose roses, are any of them appropriate. Flowers are best sent on the day of the burial, to the house, and at least two hours before the funeral. Every offering should be accompanied by the sender's engraved visiting card, tied with a bit of narrow white ribbon to the wreath or stems. Above the engraved name an expression of sympathy is always written in ink or pencil—*With sincere sympathy*, for example. An equally approved form is to write *From* above one's name, and below, *With kindest regards and sympathy.*

Etiquette for Pall-bearers

NOTHING short of illness or absence from the locality at the time of the funeral, serves as an excuse for refusing to act as pall-bearer. A prompt answer must be given when the request is made, and a man on being chosen as pall-bearer follows up his written answer by calling at the house of the deceased

and leaving his card, if he has not previously fulfilled this duty. A pall-bearer would feel it incumbent upon him to send flowers, unless a special request to omit them had been made in the published death notice. Having informed himself carefully beforehand when and where his duties are to begin, he must, on the day of the funeral, observe the strictest punctuality in presenting himself at the house, in the church vestibule or whatever place the family have appointed for the pall-bearers to assemble.

In other times these funeral attendants literally carried the cloth or velvet pall used to cover the coffin, and in some localities and on some occasions they do now genuinely serve by carrying the casket on their shoulders or by its handles into and out of the church. Most frequently, however, the pall-bearers appear merely as a stately guard of honor for the dead, walking before the casket, carried by the undertaker's or sexton's assistants, as it is transported to and from the altar. The sexton, or the person who directs all the ceremony, quietly informs the pall-bearers what their position is to be in the cortège. It is customary for the older gentlemen to walk first. While the casket is being put into the hearse for conveyance to the church, lifted out to be borne up the aisle, and again restored to its carriage, these gentlemen stand near with uncovered heads, and do not enter their vehicles until the hearse has passed on ahead. If they assemble at the house before driving to the church, they do not remove their overcoats while waiting there; and to representative members of the bereaved family, if any are present, it is their duty to speak a few words of condolence.

It would suffice to say to a newly made widow or to a daughter who had lost her father

I wish to assure you of my heartfelt sympathy, Mrs. Blank; or, *We all share your loss, Mrs. Blank, and you have my deepest sympathy;* or, *I fully appreciate and deplore your great affliction, Miss Blank, which you bear with great courage and fortitude.*

A few days after the funeral, a pall-bearer should call and leave his card upon the chief mourners; and he may properly send cut flowers to some of the ladies of the family, accompanied by his card bearing the words *With the compliments of* pencilled above his name. Not that this last courtesy is an obligation, and when making his call it is all-sufficient for a pall-bearer to inquire at the door after the ladies and then leave his card without asking to see any of the members of the family.

Dress at a Funeral

FOR pall-bearers the proper dress is a black frock coat, trousers and waistcoat to match, white linen, a black necktie, a black silk high hat with a mourning band, black shoes, and black kid gloves. For other men attending either a house or a church funeral, the most appropriate dress is one that in the chief features conforms to that of the pall-bearers; but the black necktie, black gloves and hat-band, are not required except for relatives, and, except for these, gray gloves and a necktie of sober coloring would be appropriate. If, however, a man cannot conveniently arrange to prepare such a toilet, he should select a black

coat and gray trousers, the coat preferably a cutaway, or what is also known as an English walking-coat, wearing with these a quiet necktie, dark gloves and a dark brown or black derby hat, or soft gray felt. To attend a funeral in a flannel lounging-coat, checked trousers, gayly striped or dotted linen, a flaring necktie, brown shoes and a straw hat, is to demonstrate little self-respect and reverence for the solemn occasion. Women strive, as nearly as possible, to wear simple and unrelieved black at a funeral, though a very dark worsted gown, with an extremely quiet hat, black suede gloves and a small black veil, is entirely becoming, if the black costume is not available. It is better to stay away from a funeral if only bright-colored garments are at command.

Letters of Condolence

TO send a few written words of sympathy and condolence to the friend who has suffered a bereavement is an imperative duty for both men and women in society. There should exist between the persons concerned a genuine friendship, however, and to write a letter of condolence to a mere acquaintance, or one with whom no calling connection is claimed and no hospitalities have been exchanged, is merely to lengthen out the chain of social obligations endlessly and stupidly. Indeed, it is something of an impertinence to write a letter of condolence in the last-mentioned circumstances. Card-leaving, as directed in the chapter on Cards, fully expresses to one who is a mere acquaintance one's good feeling, and beyond this nothing is required. To a friend, however, a note of condolence

should be despatched directly news of the bereavement is received; but this note should not be offered in place of the stereotyped card-leaving. That is to be always gone through with when the bereaved person and the sympathetic friend reside in the same town or neighborhood.

The letter of condolence should be brief, unless written by a dear friend of the person in distress, and for such letters, naturally, no rules can be given here.

Aside from its brevity, the terms of a note of condolence should be confined to the sad object of the correspondence, and references to social or domestic affairs are irrelevant and ill-timed. To use the formal phrases of consolation is far better than to gush in verse or elaborate high-flown and empty sentiments interlarded with quotations. With some persons these letters of occasion are easily, nobly, and adequately expressed, breathing sincere and helpful philosophy, but it is a rare and lovely talent to touch a grief familiarly, yet to soothe and not to wound, and the man or woman who is not thus accomplished achieves a more pleasing result by clinging to some such simple formulas as the following, if no original inspiration can be commanded to supply a substitute:

18 Berkeley Heights,
May 5, 19—.

My dear Mrs. Ronalds:

It is with great regret that we have heard of the sad occurrence in your family. Will you not accept our united and sincere condolences?

With deepest sympathy, I remain, my dear Mrs. Ronalds,
Yours sincerely,
Mary A. Flagler.

Newport,
August 20, 19—.

Dear Miss Raymond:

I was deeply grieved to hear to-day of the death of your dear mother. We who know her share in your loss, and though little can be said or written to afford you just now any true consolation, I cannot forbear to assure you of my most heartfelt sympathy.

Believe me very sincerely yours,
Margaret Van Ness.

20 Wakefield Street,
December 3, 19—.

My dear Mrs. Boswell:

The news of your great and irreparable loss has been to me a painful surprise. I had the privilege of knowing your brother in his social and domestic life, aside from our association in many business transactions, and a nobler, more generous, and more honorable man never held the high esteem of all who enjoyed his acquaintance. I beg to offer you my profoundest sympathy, and remain,

Faithfully yours,
H. A. Travor.

Chapter *FIFTEEN*

Christenings

Choosing the Sponsors

THE birth of a child may be formally announced to one's friends and acquaintances by the distribution of cards, as directed in the chapter on Cards. Very few persons advertise the advent of a little stranger in their family through the columns of the local newspaper. Following the announcement of her baby's arrival, the happy mother finds herself the recipient of notes of congratulation and of calls of inquiry after her own and the child's health. When the child has proven its strength and the mother is ready to resume her social duties, she answers the letters of congratulation, sends cards of thanks for the kind inquiries, and begins to plan for the baptism. The first step in this ceremony is the choice of sponsors, if the religious creed that the parents profess, such, for example as that of the Protestant Episcopal Church, demands these guardians of a child's birth faith. Parents should never request any but relatives or very near friends to act in this capacity. Two women and one man usually are sponsors for a girl baby, and two men and one

woman for a boy, though one godfather and one godmother suffice for a child of either sex. Usually the mother writes to ask the service of the friends or relatives decided upon to take the vows in behalf of her baby; but there is no reason why the request should not be made verbally. A proper and frequently used form for such a request is as follows:

21 Wayland Place.

Dear Mr. Carey:

My husband and I would be so pleased if you would consent to be godfather to our little boy. Dr. and Mrs. James are the other sponsors chosen. We have arranged for the baby's baptism at four o'clock on Sunday next, at St. Thomas's Church, and we hope you will yield to our request and be present on the occasion, and also drink the health of our son at our house after the christening.

With kind regards from us both, believe me,

Sincerely yours,

Mary T. Willis,

55 Prospect Street.

or

June 25, 19—.

Dear Madge:

The baby will be christened next Sunday at four o'clock, in our drawing-room, and it would give me great pleasure and satisfaction if you would stand godmother to the dear child, who is named after you, Margaret Vincent. My sister has promised to be her second godmother and Frederick Morris, my husband's brother, is her godfather. I count on your consent. With kind regards, in which my husband joins, I am as ever,

Sincerely yours,

Caroline Morris.

Invitations to a Christening

AS a rule, aside from the sponsors and near relatives, only a few intimate friends of the husband and wife are asked to be present at the baptism, and to them brief notes of invitation are issued by the wife. Sometimes, though, especially in the case of a first child, the christening is made the occasion of a formal entertainment, engraved cards of invitation are issued to a number of good friends and the baptismal ceremony takes place in the drawing-room. The following is a good form for use in such a case:

Mr. and Mrs. Eric A. Morris
request the pleasure of your company
at the christening of their son
on Thursday, June fifth
at four o'clock, at
Five Prospect Street

A Church Christening

WHEN the ceremony is to take place with a considerable degree of elegance in a church, the font and chancel may be prettily, but not elaborately, decorated with flowers. At the chosen hour the relatives and friends and the sponsors take their places in the pews nearest the altar. The parents, the baby and the nurse drive last to the church, and the baby, in the nurse's arms, is taken up the aisle beside the mother. At the head of the aisle, the mother takes her seat in

the first pew; the godmother, or elder godmother if there are two, then walks beside the nurse, followed by the other sponsors, until she stands directly before the clergyman. At his direction, she takes the child from the nurse's arms and hands it to him; and on receiving it back from him, she restores it to the nurse. If the child has been brought into the church wearing a hood and cloak, these are removed by the nurse before the clergyman takes it. When there is any doubt in the minds of the sponsors as to their ability to remember the child's full name, the mother should write out the name legibly on slips of paper, and send these to the sponsors the day of the christening.

If no hospitalities are to be offered the persons present at the ceremony, the parents may linger a moment to receive in the church vestibule the congratulations of their friends. When a reception is to follow, the parents, child and nurse, and then the sponsors, reenter their carriages immediately and drive to the house, while the friends follow.

A House Christening

WHEN a child is christened at home, a font, in the shape of a flower-wreathed bowl, is placed in the drawing-room on a small table draped in white. An abundance of flowers arranged about the room adds to the charm of its appearance. The child's parents receive the guests together as they arrive; and the latter stand or sit about as they please. When the clergyman arrives, the mother disappears for an instant, then re-enters the room beside the nurse, accom-

panied by the sponsors, and the ceremony proceeds as in a church. Where, as according to the ritual of some churches, no sponsors take part, the mother gives her child to the clergyman. It is usual for the baby to be brought in on a lawn and lace trimmed pillow, and to the little one's fine gown a posy of delicate white flowers should be pinned.

A Christening Celebration

AFTER a quiet ceremony at the church or the house, the child's health is usually drunk in white wine and a prettily iced cake is cut. This is the least that can be done in honor of the occasion, and this simple cheer may either precede or follow the ceremony. When a house christening is followed by a reception, its arrangement and management follow the directions already given in the chapter on Receptions. If a breakfast or luncheon follows, then, with slight deviation, the rules already given for such entertainments should be adhered to.

The menu of a christening breakfast or luncheon should be simple, and the christening cake and wine form the last course or dessert. The cake must be iced, set before the child's mother, cut by her, and then passed, the wine, either red or white, following.

The clergyman who performs the baptism is invited to be present. He goes into the dining-room with the child's maternal or paternal grandmother, and is invariably requested to ask a blessing. The host and hostess preside respectively at the head and foot of the table, which should be liberally decorated with flowers.

If it is the mother's desire to display the gifts which her baby has received, she can spread them forth, without the cards of the donors attached, in some room on the drawing-room floor. To the officiating clergyman, unless he is a relative or very close friend, a fee may be sent later.

The mother, under the guide of ordinary prudence and good-sense, usually sends the child to the nursery as soon as the christening ceremony is finished and her women friends have satisfied their interest in its charms and sufficiently admired its rich and delicate costume. On the occasion of a christening, the father of the baby should give its nurse a special fee, and the mother earns the good-will of this important friend of her baby by presenting a suitable gown, lace-trimmed cap, fine apron, or an ornament—a pin or chain, or the like—as a souvenir.

The Duties of Sponsors

PERSONS asked to assume the duties of sponsor may accept verbally by making a call on the child's mother, or by note. Conscientious persons sometimes refuse this responsibility from a very commendable sense of duty which forbids them to accept a task that they have not the inclination or the power to fulfil properly. As a rule, however, the person asked accepts in the spirit in which the invitation is given, regarding it as a pretty distinction, imposing no very grave duties, but exacting from them thereafter toward the child great good-will, if not affection. The following are proper forms for a written acceptance:

67 Concord Street,
June 26, 19—.

Dear Mrs. Willis:

I shall be most happy to act as godfather for your boy, who, from his looks, promises to grow up to be a pride and pleasure to his relatives and friends.

I will be on hand at the place and hour given in your note, and can promise you that the sturdy young man, for his parents' as well as his own sake, will always find in me a stanch friend.

With kind regards to you both, believe me,
Faithfully yours,
Johnson A. Carey.

or

33 Brook Street,
June 26, 19—.

Dear Caroline:

I am honored beyond my deserts, and I will stand sponsor to my dear little namesake with the greatest pleasure.

Believe me, with sincere appreciation of the great compliment you have paid me, and with kindest regards to Mr. Morris,
Yours affectionately,
Madge V. Harris.

A few days in advance of the christening a gift should be sent the child by every sponsor. Any piece of silver ought to be marked with the little one's name. With the gift should be sent the giver's visiting card, inscribed with a suitable sentiment; and it should be sent to the child's home, addressed to the baby himself. Godfathers usually give silver pieces or jewelry. A sum of money deposited in a savings bank to the baby's credit, and the bank-book or a check sent the parents, is not an uncommon gift when the godfather

is a relative and wealthy. A woman sponsor may give her godchild its christening robe, a cloak, cradle, or carriage, a set of garments, or any one of the gifts suitable for a godfather. Persons selected as sponsors usually try to call at once on the parents and send the mother flowers, and express themselves as flattered at the honor bestowed.

A godfather has little to do at the ceremony but stand behind the godmother or godmothers, assent to the vows, and give his spiritual charge an amiable glance and smile. At the drinking of the wine, after the christening, a godfather first proposes the child's health, and then that of its mother.

Dress at a Christening

IT is the rule for the mother of the baby to wear a becoming and elaborate reception gown; and to the church, white gloves and very light hat or bonnet. The women guests dress as for an afternoon reception, when a function of that kind succeeds the baptism; and for a christening luncheon or breakfast they dress as has been directed in the chapters treating of such entertainments.

The father of the child and all men friends, when the christening takes place in the afternoon, wear the dress appointed in the chapter on Afternoon Receptions, unless the time is summer, then the high hat and frock coat may be replaced by a straw hat and becoming suit of light flannels.

At a house christening the baby's mother can wear, if she chooses, a bright, elaborate, and becoming tea-gown.

Guests at a Christening

THE friends of the parents usually seize such an occasion as a christening for the presentation of flowers to the mother or tasteful and useful gifts to the baby. This is not obligatory, but it is very often done. Gifts are sent a day or two before or on the day of the ceremony, in the manner in which wedding presents are packed and forwarded (see chapter on Weddings). To engraved cards or written notes of invitation, answers are promptly sent; and at the church ceremony the guests, as they are never a great number, gather in the pews near the chancel. Following the service, and afterward at the house, they are at pains to congratulate the parents. At a large house christening somewhat the same etiquette observed at a reception is followed. The ladies, as a rule, gather about the baby a moment, expressing their interest and admiration; the wine is drunk when the child's health is proposed, and the hostess is complimented and thanked on bidding her adieu.

Chapter *SIXTEEN*

Bachelor Hospitalities

The Bachelor's Tea

THE city bachelor to-day is not a homeless man whose life is passed in his club or divided between his business office and his boarding-house bedroom. If he is prosperous in his profession, he lives in a suite of pretty apartments or a studio suite, where he entertains his friends of both sexes. To give an afternoon reception is the simplest and safest form in which he can offer hospitality to the greatest number of friends. The afternoon reception may be held to display a newly finished portrait or a set of fine sketches to his friends; it may be given in honor of a woman friend or relative, or it may be a sort of housewarming in dedication of a newly acquired bachelor home. Whether the tea be large or small, if the guests are of both sexes a married chaperon is necessary. She must be the first person invited, and her invitation should be by note or a personal call at her house. The chaperon secured, the bachelor invites his company either by means of brief notes, or verbally wherever he may meet the men and women

he desires to entertain. He gives his invitations from three days to a week in advance of the chosen afternoon. To the chaperon he might write in somewhat this form:

Montague Building,
December 3rd, 19—.

My Dear Mrs. Hoyt:

Will you not chaperon a small party at my rooms on Friday afternoon at four o'clock and thereby place me under the most agreeable obligations? I am going to have a tea table and a Russian pianist to supply liquid and musical refreshment, and if I can but count on your presence I shall feel sure of the success of my modest entertainment.

Believe me sincerely yours,
Roger S. Merritt.

To other friends it would be polite to write:

Montague Building,
December 3rd, 19—.

Dear Miss Jones:

If you and your sister have no other engagements for Friday afternoon after four o'clock, will you not give me the pleasure of your company? I am having tea, and some music that, I think, you would enjoy, in my rooms at the above address.

Believe me sincerely yours,
Roger S. Merritt.

In event of a very large reception, engraved cards of invitation would be necessary, after this form:

Mr. Roger Langdon Merritt
requests the pleasure of

.....

company
on Friday afternoon, December the tenth,
from four to seven o'clock.
The Montague Building,
20 Broadway.

Music.

A bachelor is not privileged to issue cards announcing that he is at home; nor may he invite his friends by writing a date and the sentence *Music at four o'clock* on his calling cards and offer them as invitations. These are special prerogatives of hostesses. When engraved invitations are issued, the request to the chaperon for her service is still by note or verbally in the course of a special call. For an afternoon reception, large or small, the host has one of the bed-rooms of his apartments put in order for the use of the ladies in laying aside their wraps; the living rooms are rendered specklessly clean and flowers are disposed about in vases. If there is a dining-room, the tea things are laid out there on the large table; otherwise, a table is rolled into one corner of the sitting-room, and the tea service is placed thereon, with plates of small cakes, bonbons, salted almonds, and delicate sandwiches placed near it. The windows are darkened, and well shaded artificial lights are provided. Though the host command the services of but one servant, he can still have his guests served very comfortably. The

one maid or man (in afternoon livery) can attend at the entrance of the apartment to direct the ladies to their dressing-room and assist the gentlemen with their coats, and still have opportunity to bring hot water for the tea-kettle and take out cups that have been used. If there is only one servant, the chaperon should be asked to pour tea, and the host and his men guests can pass the cups and refreshments.

While guests are arriving, the host must be ready to greet them at the door, extending his hand to every one and introducing to the chaperon those whom she does not already know. A bachelor host wears afternoon dress as described in the chapter on Receptions. At a small reception he bids every guest adieu, accompanies the ladies to the door of his apartment, unless very much occupied, introduces all strangers to one another, and sees the chaperon to her carriage, or even to her own door, if she has no carriage and no escort.

When a very large reception is undertaken, a servant must wait on the door and another serve in the dining-room. The dining-table should be arranged as directed in the paragraph on smaller receptions (see chapter on Receptions), and ladies sitting at either end of the table to pour the tea and punch, kindly see that guests are duly attended to and served. For this office young matrons or young unmarried ladies are invited beforehand either by note or verbal request. And these are in addition to the chaperon, who in this case would be an older lady, perhaps the host's mother, married sister or aunt. The host himself stands by the door receiving, with the chaperon near him, at his right, and to her each guest is presented. At the conclusion of the en-

tertainment, the host, after expressing his thanks for their assistance and presence, conducts the ladies who have poured tea and the chaperon to their carriages.

The Bachelor Dinner, Luncheon, or Supper Party

WHEN giving a dinner, luncheon, or supper party in his rooms, an unmarried man follows the same rules, in nearly every particular, that have been laid down for a woman when giving a dinner in her own house. His dinner may be simple or formal, served by white-capped maids or men in butler's evening livery, and the menu whatever he can afford. If there are women among his guests, he selects a married woman as the chaperon of the occasion. He is not at liberty to invite her, however, without her husband, and it is considered in best taste to call upon the lady and prefer the request for her presence in person. The host takes her in to the table, unless there is a lady present in whose special honor the dinner is given. In that case, the guest of honor goes out with the host and sits at his right, the chaperon sitting at his left. All the other guests are successively introduced to the chaperon. When she leaves, the host thanks her for her kind offices, and a call should be made by him upon her shortly. The chaperon gives the signal for the ladies to leave the dining-room, and leads the way, the men standing while the ladies pass out. They remain behind, but in a few moments join the ladies. When women are not among the guests at a dinner, luncheon, breakfast, or supper party, the host leads the way to the dining-room or walks behind his

guests, as he prefers. He places the gentleman of honor upon his right.

Dinner invitations are usually issued in the form of brief notes; but if engraved cards are to be used, the form given in the chapter on Dinners is the proper one to follow.

The Bachelor's Theatre and Yachting Party

DIRECTIONS concerning the conduct of a theatre party are given in the chapter that treats specially of the etiquette for the theatre and opera.

A bachelor would not gather a party of men and women on board his yacht for a few hours' sailing or a dinner, to view a race or enjoy a cruise, without having some one to act as chaperon. A gig or a naphtha launch, manned by his own men, is sent to bring his guests from the shore to the yacht; and he stands by the gangway to greet his guests as they arrive and to assist them to the deck. While guests are aboard his boat, he should observe many of the rules that guide a hostess in entertaining a house party. His chief care is to give the chaperon the place of honor at the table, to see that she is never left alone long enough to feel weary or neglected, and to see that his servants are considerate, and especially that a sea-sick guest, if there should be one, is given every attention.

A Bachelor's Guests

A BACHELOR'S written or engraved invitations should be answered promptly. To his teas and dinners his friends, men and women, wear such cos-

tumes as have been already indicated for these entertainments when held in a lady's house. At a bachelor's reception the host must be greeted warmly, and if it is a small affair, a word of appreciation must be spoken on bidding him adieu. At a large reception, there is no need to take leave formally of the host. At a dinner or luncheon given by an unmarried man, he and the lady who assists him as chaperon must be treated in all respects with the consideration and courtesy accorded a hostess.

Young ladies attending a bachelor's tea or dinner are not required to go attended by their individual chaperons, the presence of a chaperon for the company at large, who stands in the place of a hostess, making that unnecessary. If at a bachelor's tea or dinner the chaperon rises early to leave, the other women must leave at the same time.

Chapter *SEVENTEEN*

Sport

Driving

WHEN the gentleman driver of an automobile stops his vehicle, to take a feminine companion into the seat beside him, he dismounts to do so, and remounts, after the lady has reached her place, providing he is able to regain his proper position without stepping across his companion's feet.

Where access to his seat may only be gained by passing before her, it is always more comfortable, as well as graceful, for the driver to take his place first, leaving the lady to mount to hers with the assistance of the chauffeur, or unaided. The owner of a car, if driving, always dismounts to hand feminine passengers into the seats in his rear, settling them carefully before taking his own place. A considerate driver never starts his car until his companions declare themselves comfortable and prepared to progress. Invariably, a gentleman, when driving a motor or horse-drawn vehicle, asks permission of his feminine companion, whether she is beside him or in the rear, before venturing to smoke.

Only on country roads does a punctilious man smoke, when ladies occupy his vehicle, and not then should he do so unless the ladies are friends of long standing or members of his own family on whose indulgence he may safely reckon. Assuredly, when taking an airing in the park, or progressing on a round of social duties, in an open or closed carriage with women folk, a gentleman must forego the joys of cigar or cigarette. Whether driving himself, or being driven by a friend of either sex who acknowledges the salutes of passing acquaintances, a gentleman does not fail to lift his hat every time the person beside him bows. The driver of a horse-drawn trap, if his hands are too fully occupied to permit a lifting of his hat, achieves an effect duly courteous by touching his hat's brim with the stock of his whip. In a motor vehicle the driver indicates the civility of his intentions by simulating a military salute.

On stopping his car, for the descent of its occupants, the gentleman driver always permits the lady in the seat beside him to step down first. The driver of a horse-drawn trap descends first to assist a feminine companion to alight; if there is an attendant to stand at the horses' heads. Otherwise safety is never sacrificed to courtesy.

On a Coach

THE host, if he is also the whip, on the occasion of a party occupying a coach or brake gives the chaperon the seat on the box at his left, unless there is some young lady whom he wishes to honor. The lady chosen for this place he personally assists when she mounts. It is the custom to seat the occupants of a high-swung drag as at a dinner party;

that is, a woman between two men; and the members of the party climb to their seats in the order in which they are placed, since it would be awkward to attempt to always give ladies the precedence. Competent footmen are the essential crew of a coach, and they give special help to the ladies as they may require it in gaining their places, directed and assisted by the host and driver, who is the last of the party to swing up to his seat.

The gentleman who tools the coach is the first person to dismount after the vehicle has halted and the grooms are on guard at the horses' heads; and then the other members of the party descend in the order in which they are seated. Down the ladder, which is made fast to the side of the coach, descent must be made crab-wise, and a couple of gentlemen always stand on guard when a woman is on the steps, in order to reassure her and to give her immediate assistance should her foot slip.

Dress When Driving

FOR a matron or débutante invited to join a coaching party in a park parade, or an excursion into the country, an elaborate afternoon gown with a hat to match may be worn; however, a perfectly simple cloth gown with plain close-fitting headgear is in quite as good taste. Men who are guests on a coach wear morning or afternoon dress according to the hour of the day on which the vehicle makes its start. The whip, if the host of the occasion, is usually arrayed in distinctive costume. A gray suit is the usual selection for spring and summer, brown is a frequent choice for the autumn. The frock coat, trousers and waistcoat of

this outfit are often cut from one piece of goods. The top hat matches the suit in color, so should the gloves, while a white silk scarf looks best with the white linen worn with gray. In the country, and in summer, a gentleman whip wears a light colored and light-weight suit, with brown shoes and gloves and a straw or panama hat.

For touring, or driving an automobile on short runs, an owner who steers his own car is careful to differentiate his dress from that of the hired chauffeur. The latter wears a livery, as described in the chapter on servants, while his employer usually avoids cloth or leather leggings or puttees and a stiffly-visored cap with a liverylike band. The Corinthian automobilist adopts for head covering a soft cloth cap, a heel-long coat and gloves of fur in winter and a dust-shedding wrap in summer. Beneath the long coat he wears the easiest possible morning suit of weight and color adapted to the season. No ceremonious motoring costume for men has yet been evolved to approximate, in style and completeness, the formal dress an amateur whip wears.

A woman who drives her own car dresses as she would were she a guest in a friend's automobile. For touring, a lady wears a morning walking suit of serge or tweed, excessively simple and scrupulously free from frills and frivolous decorations. Her headgear is preferably that type of motor bonnet which best serves for comfort and becomingness.

Driving Etiquette for Women

THE woman who drives her own horses or automobile takes her place first when a masculine companion is to occupy the seat beside her. Should

she invite a woman to fill the seat to her left she assumes her position first behind the wheel, if there is no other way to gain it than by crossing in front of her friend. When women are her guests she shows them courtesies similar to those outlined for the guidance of men on pages 359 and 360. A lady should not drive her car or trap to the door of a man's club in order to pick up a masculine friend or relative.

Riding

WHEN a gentleman rides with a woman, he invariably offers to assist her in mounting and dismounting, even though a groom accompanies them. For the first, he stands beside the lady's horse and, gathering up the reins, puts them in her hand; then stooping a little, he offers his right hand as a step on which to place her foot, and as she springs he gives her an impetus upward by quickly and steadily raising his hand, until she has found her seat in the saddle. As she settles herself, he sees that her foot is properly placed in the stirrup and her skirt adjusted, and gives an eye to her saddle girths. Not until she is fully mounted and starting on her way does he rise to his own saddle. He takes care as he follows her to keep always to her right.

It is the woman's prerogative to set the pace; and the gentleman beside her lifts his hat when she bows; gallops, trots or walks his horse in time with hers; goes ahead to open gates for her, and when she is ready to dismount, again gives his aid. For this last service, he leaves his own horse, comes to the lady's left side, draws her foot from the stirrup, and then stands so that she can place one hand on his shoul-

der and the other in his right hand, thus easing her descent to the ground. While a strong and skilful man can fairly lift a woman from the saddle to the ground, the dismounting is accomplished most comfortably for the lady if she brings her horse up alongside a railless balcony, or some other convenient platform, and the man, after extricating her foot from the stirrup, holds her horse's head and allows her to effect the short descent by herself.

At a meet of fox hounds, the gentlemen who ride restive hunters show consideration by maintaining a good distance between their too active mounts and any nervous horses harnessed to the carriages holding ladies who have come to see the "throw off."

If a huntsman follows the hounds with a woman under his care, unless she is a very fearless and accomplished rider he must be willing to sacrifice a great deal of sport for her sake. His heed must be to ride beside or, better, slightly ahead of her, taking the easiest, though perhaps not always the directest way, and hastening on to open gates or lower fences a bit, if she is not able to lift her horse over every hazard in the course.

Riding Dress for Men

THE proper costume for a horseman who rides in a city park is well defined, even in details, though not infrequently elderly men prefer garments somewhat less pronounced in cut and finish than those adopted by younger men. Full riding-breeches, fitting the leg closely at the knee, heavy box-cloth or leather leggings, fastening up the front of the leg from the ankle and reaching well to the cuff of the

breeches, a high-buttoned waistcoat, coat with rather short cutaway tails, a derby or alpine hat, a stock tie of piqué, and heavy brown laced shoes and riding gloves, are what a young man dons for strict propriety. The breeches, waistcoat, and coat may be all of one color—gray or dark brown tweed or khaki serge; or the trousers and waistcoat may be gray, and the coat of another goods, in black or dark blue. A complete suit of khaki serge, the coat a short Norfolk jacket, worn with boots of brown leather, in place of leggings, and a white Panama hat, is a modish dress for summer riding in the country. A riding crop with a bone handle is carried in lieu of a short cane or riding-whip, and in the rainy seasons a long box-shape brown or gray mackintosh coat does good service for protection against the weather.

Elderly men, in this country as in France, abjure as a rule the full riding-breeches, wearing instead trousers of the orthodox cut, without leggings or boots, but with a strap under each foot to prevent wrinkles and an untidy appearance about the shoe. This garment is —for park riding—most frequently of gray goods. The high-buttoned waistcoat and coat are often black, the necktie white, the shoes black, and the gloves gray. An elderly man appears to better effect on horseback wearing a high black silk hat, after the English and French mode, though there is no objection to be urged to a brown or black derby.

In the field, a man may wear, if he chooses, his ordinary riding-dress, though the sport of following hounds, which we have adopted from England, has brought with it its own picturesque dress, which, for a man who hunts only occasionally and somewhat fears

the conspicuousness of a pink coat, would be a black coat, white riding-breeches, and a tall black silk hat. Boots of patent leather with white or colored tops, in place of leggings, are usual with the hunting-dress; the necktie is usually a stock folding broadly and the gloves are of heavy dogskin. The hunting-crop carried when following the hounds differs from the ordinary riding-crop in that it has a long stout lash of braided leather.

A huntsman who rides to hounds regularly and faithfully, adopts in all propriety, and with distinct advantage to his appearance in the field, white leather or wash-goods breeches, black varnished leather boots, a double-breasted short-waisted tail coat of green or pink Melton, a top hat, white waistcoat, white necktie and gray gloves. Though the hunting-coat is sometimes cut on the lines of the evening dress-coat and buttoned double-breasted in front, it is as often shaped on the pattern of the ordinary riding-coat; that is to say, single-breasted in front, with the rounding skirts set on with a seam at the hips and ornamented with square pocket flaps.

Riding Dress for Women

THE dress for a woman who rides in a park is as definitely prescribed as for a man. Her habit of black, dark blue, bottle-green, or gray Oxford mixture, is made with a skirt that falls just a trifle over her feet when she sits in her saddle; and with a close-fitting waist of goods that matches the skirt, cut with short or long tails, as one may prefer, but buttoning very high, and opening with small revers under the chin, to reveal a straight white linen collar and black

satin or white silk tie. In place of the collar and tie, for comfort's sake and with an equal effect of tidy smartness, a stock tie of white piqué is worn. The hair is dressed low, and a small derby hat has rather usurped the place once held by the black silk "topper." High laced shoes, or patent or soft-finished leather boots, should cover the feet; heavy brown or gray gloves dress the hands, and a bone-handled crop is carried in place of a whip.

In summer in the country, if the weather is warm, a straw sailor-hat replaces the heavy felt derby, a shirt-waist the close-fitting cloth bodice, and a serge or light covert skirt the heavy wool or broadcloth garment. Any jewels, save cuff-links and a necktie pin, are quite out of keeping with the severely simple modern riding-dress. The horsewoman who follows the hounds dresses as she would for a canter through the park, and in foul weather an easy box-shaped mackintosh coat serves as her special protection, its lines and finishings modeled closely on the rain-coat as described for horsemen.

Bicycling

NEARLY all the courteous habits practiced by the rider, driver and pedestrian have been adopted by the cyclists; and manly consideration for womanly timidity and inferiority of strength is the first rule of good manners where men and women wheel together. On a rough bit of highway, the man rides ahead, to choose and lead over the least difficult track. He permits the lady to set the pace, increasing or retarding his progress to suit her strength. Where the road is broad, he yields to her the shadiest and

smoothest side; and up the long hills he pushes her wheel with his stronger hand. Cattle herded and loitering in country paths are a frequent menace to the wheelwoman's peace of mind, and a squire of dames should, when confronted by such an obstruction, advance and disperse the animals, or ride between them and the lady or ladies in his charge. On a narrow path that is good, but unfamiliar, the man again takes the lead, in order to be the first to meet any difficulties that may present themselves and as far as possible help his companion to avoid them. Otherwise, the lady takes the lead, just as she is the first to mount when they set off together.

Bicycling Dress for Men

THE accepted dress for the wheelman to-day is, in cool spring and autumn weather, a complete suit —coat, waistcoat, and knickerbockers—of serviceable gray or brown tweed, the coat cut very like an English peajacket, or what we prefer in America to call a "lounging coat." The waistcoat is high-buttoned; and the finish at the throat is a high roll-over linen collar and necktie of dull red or blue lustreless silk, with the alternative of a linen or piqué stock tie. Colored linen seems more in keeping with the rough-and-ready cycling suit than white. Happily, the day has passed for the Scotch hose of vivid and eccentrically mixed colors and they are no longer admired and worn. Gray golf stockings, tastefully variegated with touches of black, white and sober blue, or brown hose with very fine crisscrossing lines in yellow and red, now predominate. High or half-high laced shoes of black or brown leather dress the feet in good taste—

that is, in harmony with the conservative prejudices in dress so typical of the modern American man. Heavy gray or brown gloves and a small peaked cap made of the same goods as the suit, complete the costume. But as this is too heavy an attire for mid-summer weather, it gives place, in June, July, August, and September, to a suit of Russian crash, heavy brown linen, khaki serge, or light-weight flannel. The crash and linen suits are made in three pieces; but the serge and flannel are too warm for the waistcoat to be necessary. Then the shirt is a soft-bosomed percale, Madras, or cotton cheviot garment, worn with a neck-tie of the same material. A black or brown leather belt is worn, and a tweed cap, a Panama or round-straw sailor hat is the most comfortable head covering.

Golfing

A GOLFER may be too unambitious to learn to play accurately, too indolent or uninterested to master the rules of the game, yet the etiquette of the links cannot be forgotten or ignored, and the man or woman who, through ignorance or selfishness, fails in courtesy on putting or fair green is sure to be as swiftly condemned as one who makes a *faux pas* in a lady's drawing-room. It is no disgrace for a beginner to make short strokes and many of them or to use the wrong club at the wrong time, but it is considered as unpardonable a sin to speak or move when watching a fellow-player make a drive, as it is to attempt to play through the game of persons who are ahead on the links. In teeing-off care must be taken that one's immediate predecessors from the tee are at least two good shots in advance; otherwise there is too great danger of injuries

resulting, as well as confusion arising, from balls recklessly driven among near-by players.

Golfers not playing together give each other a wide berth on the course, and an approach shot must never be made on the putting green until that space of green sward is quite clear. Putting is a delicate operation, on which success in the game often hangs, and the player, bending with intense concentration of mind, eyes, and muscle upon his ball, justifiably feels disconcerted and angered at the sound or sight of stray balls falling near. When by an error one plays on to a green not cleared, one should go forward at once and apologize for the intrusion.

It is not unusual for rapid and skilful players to find their progress over the links greatly retarded by the slow and inaccurate. In such circumstances, the former have a right to ask permission to play through and ahead of the others, who, unless they are ignorant of golfing etiquette and most unfair-minded as well, will gracefully accord this privilege, and rest their game a moment while the more expert players hasten on. It would be, in this event, even more polite and considerate for the slower players to volunteer this privilege, one of them perhaps saying: *I see you are getting on very fast. Will you not play right through, we are in no haste.* With cordial thanks, the others should respond, saying: *Thank you; that is very kind*, and immediately take advantage of the chance.

When a man and woman play together, if no caddy can be secured, the man carries his companion's bag of clubs, gives her her irons and driver as she needs them, aids in looking for her ball when it flies far from

the course, and forms her tees and washes her balls for her.

Golfing Dress for Men

MANY men elect to wear on the golf links just such a costume as has been described for a bicyclist. In summer, a lounging-coat and long trousers of light flannel or white serge, with a soft-bosomed *negligee* shirt, are much cooler and in quite as good style; or with gray tweed knickerbockers and waistcoat, a short coat of golfing pink or golfing green goods is worn, decorated with polished gilt buttons showing the wearer's initials or some club device.

Golfing Dress for Women

A WOMAN'S dress is invariably a severely plain wool, duck, or brown linen skirt falling to her instep; a shirt waist, of percale or flannel; a simple leather or dark ribbon belt; broad-soled, laced shoes of brown or black leather, and a straw or felt hat, with brim jutting over her face, trimmed sparingly with a scarf or ribbon. In cool weather a short coat of the same goods as the skirt is *de rigueur;* but many young ladies elect to wear jackets of golfing pink or green broadcloth, trimmed with gilt buttons.

Chapter *EIGHTEEN*

In Public

Walking Arm in Arm

A LADY, unless she is infirm or elderly, does not lean upon the arm of a masculine escort when walking on the street by day. After nightfall, she may very properly accept this support. In doing so she places her hand, usually the left one, just in the angle of his elbow; she does not hook her arm through his, as is too often the ungraceful habit. When two women are escorted by one man at night, only one of them takes his arm; and the women walk side by side, not with their escort between them.

At night, a gentleman invariably offers his arm when he sets out to escort a lady. When escorting more than one at the same time, he does not offer to support one on either arm, but gives his arm to one only, the elder. At all times he walks on that side of a woman companion on which he can afford her the greatest protection from dangers or obstacles. Thus he may give her the right or left arm indifferently. No habit is in worse taste than that of too many well-meaning men, of grasping a woman by the elbow to

guide her awkwardly over every crossing and puddle; but quite as bad as this is the practice of reversing the proper order, and the man's thrusting his hand through the woman's arm.

Bowing

IT is the woman's privilege to bow first when meeting men acquaintances. In doing this, she bends her head slightly, looks directly at the person recognized, according him, at the same time, a slight smile or an amiable glance. However exalted her social position may be, a well-bred woman never fails to recognize, in all public places, by an amiable glance and bow, either those who serve her in any capacity or to whom she stands in the light of a patron. Young unmarried women usually wait to be recognized first by married women; but where there is no question of difference in age or social position to be considered, who shall bow first is a point of no importance. It is true that where a woman has been taken to call at a house, or has been invited to a house through the good offices of a friend of the hostess, she should, on next meeting the lady of the house, wait a little to receive a bow before offering one. A young lady takes the initiative when she meets in the street a gentleman with whom she may have gone in to dinner or with whom she may have danced several times at a ball. She always bows to him, though no further acquaintance may ever after exist between them.

Too many women have the mistaken impression that manifestly to refuse all recognition is the proper method by which to end an undesirable acquaintance or to administer a rebuke for discourteous treatment re-

ceived. It is perfectly easy, when desired, to acknowledge a salutation with such dignity and brevity of glance as plainly to indicate that one's wish is to hold the person from whom the salutation is received to the merest bowing acquaintance; and when the desire is to close an acquaintance entirely, one need only look away as the undesirable person approaches and keep the eyes persistently, but not ostentatiously, averted or downcast until he is by. This is in most cases quite as effective and in every way much better than to give an insolent and deliberate stare in answer to a bow and smile.

When meeting the same person several times in the day it is not necessary to bow elaborately at every encounter; a very slight smile or glance of recognition is enough.

In Case of Accident

IT is not permitted, however rainy the day may be and however fine and fresh her unprotected bonnet, for a woman to accept the shelter of an umbrella offered by a man who is a stranger to her. But when a woman is rescued from some peril by a man whom she does not know, it is right for her to follow the natural expression of her thanks by asking, *May I know to whom I am indebted for such valuable assistance?* If her rescuer is a self-respecting workingman, she may gently insist on having his name and address, with the idea of bestowing on him a substantial proof of her gratitude. If he is apparently a man of some social consequence or standing, she may wait until later and then, having in some way learned his name and address, she should send some man of her family—her brother, husband,

son, or father—to call on him and give renewed expression of her obligation. This course, however, is only pursued where the service rendered is considerable. If in brushing accidentally against a person, parcels or the like are stricken from his hands, it is imperative to aid in restoring them, and to say, *I beg your pardon; I am very sorry.*

In the Street Car

WHEN serving as a woman's escort, a man should pay all the fares and fees for her comfort and transportation. But under no other circumstances is it requisite to do so; as, for example, when meeting a woman friend in the street and entering a car or 'bus with her. Always when boarding street car or 'bus in company with a woman, the man permits her to precede him, assisting her up by a gentle touch on her elbow; and if she secures the last vacant seat, he stands before her or as near her as possible. Should any one move up to make a seat for her, he lifts his hat in recognition of the kindness. In leaving the car or 'bus he goes out first, offering his companion his assistance in alighting.

There is no rule or formal etiquette compelling a man to resign his seat to a woman in a public conveyance unless she is elderly, lame, has a child in her arms, or appears overburdened with parcels. But polite and kindly men must be under a very complete exhaustion or disablement themselves to continue to sit while a woman stands. When a man wishes to yield his seat in a public conveyance to a woman, he rises, and by a glance or a touch on her arm indicates his intention, lifting his hat at the same time and moving off to a

little distance. This delicately signifies that he wishes to take no advantage of the slight obligation she is under, and sad it is to relate that far more often a weary, shabby workingman feels it necessary to offer this charming homage to the sex than does his sleek, prosperous, well-dressed brother.

When the Hat is Lifted

BY a man acknowledging a woman's bow, the hat must be lifted and the head slightly inclined. Profound and elaborate bows, accompanied by broad smiles or any gesture, are to be avoided. Under no circumstances can a gentleman refuse to return a woman's bow. Having the initiative in this matter, she may bow or not as she pleases, but once clearly refused a salutation by a woman acquaintance, the man so treated should thereafter, by refusing to look her way, deprive her of an opportunity for a repetition of the discourtesy.

A man lifts his hat as well as bows in recognizing clergymen or distinguished or elderly gentlemen of his acquaintance. To men of his own age and position he offers but a nod, a slight smile, or a wave of the hand, unless he is accompanied by a lady, when, whether she is or is not known to his friends, he raises his hat. When walking with a woman and she salutes friends or acquaintances, he also raises his hat, whether the persons to whom she bows are known to him or not; the raising of the hat is not accompanied by a bow when he does not know them. When passing a masculine acquaintance of his own age and social position who is accompanied by a woman, a man lifts his hat, even though he does not know the lady. According to the

recent practice, a man never permits himself to talk to a woman with his head covered; but the more rational rule now is to lift the hat when approaching to talk to a woman out-of-doors, slowly replace it and then lift it again as one withdraws. A man lifts his hat when offering a woman his seat in a public conveyance, as already noted; when drawing to one side in a narrow way to allow her free passage; when giving any information she may ask; when restoring anything fallen from her hands, or when doing her some slight service. He also lifts it when a woman under his escort receives some courtesy from a stranger.

Conversations in the Street

WHEN a man meets a feminine acquaintance in the street and is desirous of speaking with her, he lifts his hat and, coming to her side, walks beside her. If he meets a woman friend walking alone, or accompanied by a woman to whom he is at once introduced or whom he already knows, he is privileged to ask permission to accompany the lady to her destination. Should she enter a shop or a church, he holds the door open for her and lifts his hat as she passes in, but he may not follow, except at her invitation or when that is his destination also. When a man and woman meet in the street, the woman may prefer to stand to listen to what her acquaintance has to say and may even prolong the conversation; a man, however, even when meeting his mother or sister, should not assume this privilege, but leave the woman to take the initiative. A man has no right to join a feminine friend on the street if she is accompanied by a gentleman whom he does not know. Friends who meet in the

street and halt for conversation should not stand in the centre of the paved way, but should draw well to one side.

Handing a Woman To and From a Car or Carriage

THERE are few men to-day who hand a lady from a car or carriage with the strong support and the sure, exact, and easy guidance that are necessary to anything like perfection in such service. It is only just to say, however, that if the well-meaning man, with all his strength and desire to do his duty, does usually stand too far from or too close to the wheels, ignorant and undecided as to where and how to lay hold of the lady in order to soften to her foot the first impact with mother earth, the lady herself is apt to be awkward in receiving and profiting by his well-meant though none too skilful assistance. Her care, when she makes ready to step down, should be to put one hand (whether the left or right depends upon which side of the vehicle her exit is made from) in the hand of the gentleman who aids her; and, if there are two steps to the vehicle, her right foot should be placed on the first one, her left on the second, and then she can step or spring off lightly to the ground clear of the wheels. All the while her hand should grasp confidently that of the gentleman who supports her. If the vehicle has but one step, her left foot is placed upon it, and throwing her weight on the right, she springs down. Meanwhile, mindful of his duty to serve ably, her cavalier stands near the front wheel, but well outside it, leaving ample space for her descent between

the front and rear wheels. Extending his right hand, the muscles of his arm stiffened to meet and support her weight, he takes her fingers with a firm grasp and lowers his elbow gradually as she comes down, while with his left hand he guards her gown from contact with the wheel.

Driving in a Closed Carriage

THERE is not the need of such direct assistance when a lady is handed to and from a low-swung Victoria, or a motor-impelled conveyance. So conveniently are these vehicles adjusted, with their easy steps and broad doorways, that having opened the door of a brougham or car, a gentleman need merely stand, his hand upon the lock, while the lady enters and seats herself. In case of a Victoria or hansom, he may stand beside the front wheel of the former, or near the dashboard of the latter, and offer his right hand to his companion as she steps up and in. Should it be raining, the umbrella is held in his left hand as he serves her; and if he is not to accompany her, he takes her orders, closes the door, lifts his hat, repeats her directions to the coachman, and again lifts his hat as she drives away.

If he drives with her and the vehicle is a private automobile or taxicab, he waits to give her orders to the chauffeur before he enters the vehicle and closes the door. When the carriage has double seats, he takes his place with his back to the driver, and does not change unless requested by the lady to do so. Courtesy exacts, when the vehicle stops to take up another lady, that the gentleman descend to admit her entrance, holding the door open for her. If it halts, in

order that the lady within may speak to a lady outside, the gentleman again descends, and stands by the open door while the ladies talk. On arriving at their destination, he steps from the carriage first, holds the door open for the lady, gives the orders to the coachman, carries up the parcels and rings the door-bell.

On entering a carriage that has but one step, it really makes not the least difference with which foot one begins to mount. A little question is apt to arise in a woman's mind as to which foot goes first, however, when the vehicle is high-swung with two steps. Her right foot should be placed on the first step, and trifling as this detail may seem she will, if it is heeded, find herself entering an awkwardly lofty trap with assurance and ease. When two women drive in a closed carriage together the hostess gives precedence to the guest, unless the latter is distinctly the younger of the two. In a double carriage younger women instinctively give their elders the seat of honor facing the horses.

Chapter *NINETEEN*

Correspondence

Stationery

PLAIN white or gray unruled sheets folding once into their envelopes, and black ink, are the approved materials for social correspondence. There is no objection to be urged against the varieties of pretty stationery now manufactured in soft tones of blue, gray, green and buff, and in assorted sizes of sheet and envelope; but it is in very bad taste to use paper of a staring indigo, red, yellow or lilac hue, with a highly glazed finish and edging, folded into envelopes of outlandish shapes, and written upon with purple, blue or white ink.

Preferably a lady's stationery is never perfumed; but if any fragrance is desired it should be of a delicate, almost elusive quality. Dignified middle-aged or elderly ladies most appropriately use in their correspondence Irish linen or bank-note paper in white, gray or gray-blue.

If it is ill advised for a woman to use a pronounced style of stationery, for men anything but the most plain and simple is quite inexcusable. White, gray or

gray-blue bank-note, linen, or cream-laid papers, all severely plain, are the only varieties permitted a man in his social correspondence. The sheets must not be ruled, and should fold once into their envelopes. In a man's stationery perfume is wholly discountenanced. Whatever his business stationery may be, every man can afford to keep by him a certain amount of good white paper for all his social correspondence, since it is not permissible for him to use his office paper in answering a woman's notes or invitations. At clubs, a plain paper, simply stamped with the name of the organization, is usually provided, and this can be properly used by the members in replying to all friendly epistles.

Crests, Monograms and Addresses

THESE may be appropriately engraved, stamped, or embossed on the stationery of both men and women. The American man rarely permits anything but his address in simple Gothic or Roman lettering, thus:

142 East Eighteenth Street
New York

or

142 EAST 18TH STREET
NEW YORK

to appear on his note sheets; and the stamping is done in black on white or gray paper, and in dark blue on blue-gray sheets. There is no objection to be urged against a monogram or crest, but if either is employed it should be no more conspicuous in color than an address following one or other of the styles just indicated.

Heraldic devices and entwined initials are more popular with women than with men; but it is neces-

sary to caution against the use of parti-colored crests, gorgeous golden monograms, etc. A crest or a monogram nowadays occupies no more space than a silver dime will cover, and is placed in the centre at the top of the page, when no address is given, and should be left off entirely when the address is used. A crest is usually stamped in gilt, silver, black, white, or dark green. But the most fashionable stationery shows only the owner's house and street number, in Gothic or Roman lettering, or the name of the country home, in the upper centre of note and letter sheets. The conventional stamping is always preferable to any indulgence in individual eccentricities, such as sometimes appear on paper and correspondence cards, in the form of gold or silver chirography, purporting to be that of the sender of the card or note. Very rarely a monogram, crest, or address is printed also on the flap of the envelope, as well as on the paper. If sealing wax is used at all, a dull soft color should be chosen.

Mourning Stationery

FORMERLY a most elaborate etiquette regulated the width of the black border requisite on the letter-paper used respectively by a widow, an orphan, a bereaved parent, sister, grandparent, uncle, or aunt, each beginning with a black band of a certain depth, to be gradually diminished as time wore away the sharp edge of grief. These false prescriptions have now given way before the dictates of natural dignity and common sense, and the widow whose note-paper bears an inch wide edging of black is rather condemned for vulgar parade of her affliction than extolled for any depth of feeling. A black border matching in width

that used on her cards is appropriate for the period of mourning, and the black-edged paper is used just as long as widow's weeds are worn.

A widower graduates the black border of his paper by the same rule as a widow. Bereaved parents, children, sisters and brothers, do not graduate the mourning edge on their paper, but adhere to one width throughout the period of mourning. What the width of the black edge should be in these various cases is fully set forth in the chapter on Cards, page 55. Any stamping of address, monogram or crest on mourning paper, as well as the sealing wax used, should be black.

Use of Postal Cards

A WORD of caution is especially called for regarding the use of the postal card. Socially, this convenient means of sending a word by post is only to be employed for rather impersonal communications, such as announcing the meetings of a committee or society, or forwarding an address. When peculiar circumstances leave no alternative but the postal card, let the message be stated upon it very briefly, with an apologetic word for its use; and the communication it bears must not begin *My Dear* . . . . . or conclude in terms of affection. The signature should be simply the initials of the Christian name and the full surname.

Use of the Third Person

THIS was once the approved fashion of address in all extremely formal correspondence, as between patrons and tradesmen, mistresses and servants, equals who were strangers and very often equals who were at enmity. In a varied correspondence a letter

in the stiffly starched, colorless terms of the third person will rarely occur, for in this less stately or perhaps more good-natured modern society of ours notes beginning: *Mrs. Theodore Brown presents her compliments, and begs to ask*, etc., are regarded as rather formidable, unamiable and unsatisfactory terms of communication. Mrs. Theodore Brown, in writing to a stranger who is her equal, to ask her to join a committee or to certify to a reference the stranger has given a servant whom Mrs. Brown purposes to employ, begins her note: *Dear Madam.* When she writes to a tradesman with whom she has had pleasant dealing she greets him as *My dear Mr. Thompson.* In fact, she would cast her missive in the third person only when writing to a strange servant or workman or when addressing a business firm, in which cases she would write somewhat in this form:

Mrs. Theodore Brown wishes to inform Messrs. Fletcher, Johnston & Co. that the carriage sold by them, etc., etc.

How to Begin a Note or Letter

IN England the custom is to begin a note to an acquaintance with the form *Dear Mr.* [or *Mrs.*] *Jones*, using the pronoun *my* only when Mr. [or Mrs.] Jones is a friend between whom and the writer a certain degree of intimacy exists. In America, the very opposite course is followed. *My dear Mr. Jones* is regarded as the more formal opening. There are good reasons to be offered for either practice; but in America it is certainly better to follow the approved American usage, and let the pronoun appear only in the more ceremonious greeting. By many punctilious

men it is considered presumptuous to address a lady as *Dear Mrs. Blank* until she has first dropped the formal *my* with them; or as *My dear Miss Brown*, when her communications have invariably opened with the business-like *Dear Sir*. It is quite unallowable to begin a letter *Dear Miss*, entirely omitting the name. *Madam* or *Dear Madam* is the proper address when writing to either a married or unmarried woman who is a stranger, or with whom the writer enjoys only the most formal acquaintance.

How to Conclude a Letter

BELIEVE me sincerely [or *cordially* or *faithfully*] *yours; with kind regards, sincerely yours;* or *I remain, dear Mrs. Blank, with kind regards*, are all approved forms for the conclusion of friendly notes and letters. *Very truly yours* or *yours truly* indicates a certain formality, since it is the conventional expression with which business communications are closed. *Affectionately* [or *devotedly* or *fondly*] *yours* is an endearing subscription proper only between relatives or intimate friends.

Initials, the surnames or given names alone, or diminutives, are not in good taste when signing notes and letters. A married woman should sign herself *Mary Blank*, not *Mrs. John Blank*, in social correspondence. In concluding a business communication, if she had doubts whether the person to whom she is writing knows her married title, she writes it in brackets beneath her name, thus:

Mary Blank
[*Mrs. John B. Blank*]

An unmarried woman signs her notes *Eleanor Blank*, unless a business matter is the subject of her correspondence, and she fears that she may be mistaken for a widow; then she precedes her name by the word *Miss* in brackets.

A man writing very formally and on a matter of business, to a woman whom he knows slightly, should conclude, *I am, my dear madam, your obedient servant*, or *respectfully*, or *yours truly*. Writing formally, but not on business affairs, as in a letter of condolence, etc., the best phrase is, *I beg to remain yours to command*, and then the signature. It is very desirable for a man to avoid adopting a signature like these: *T. Bartlett Williams, J. Ferrers Thompson.* The middle name it is best simply to indicate with the initial, and then write the first name and last name in full; as thus, *James F. Thompson.*

How to Address the Envelope

IT is the approved custom in England to address a letter to a gentleman as follows: *John R. Simpson, Esq.*; to a tradesman the name is preceded by the title *Mr.*; to a servant it would be written *John Simpson.* Americans use *Mr.* or *Esq.* without reference to the English distinction. A well-bred person would not, however, ignore all ruling on this point and address a dinner invitation, for example, to *John J. Jones.* It is a mistake to address a man in this form: *John P. Jones, Esq., Jr. John P. Jones, Jr.*, is the form to use. A woman's name is invariably preceded by the title *Mrs.* or *Miss.* An address should never be in this form: *Mrs. Captain Lane, Mrs. Judge White, Mrs. Doctor Burns.* In America a woman does not assume her hus-

band's honorary title, and the wife of the President even is *Mrs.* William McKinley. In writing to a practicing woman physician, the address, when the communication is professional, should be in this form: *Dr. Eleanor T. Blank.* For a social communication it should be in this form: *Miss Eleanor T. Blank*, or *Mrs. John P. Blank.*

The address upon a servant's letter follows these forms: *John Hicks, Bridget Lynch.* When a woman servant is married and has been long employed in the same family, it is usual for members of the family to address her as *Mrs.*

When Writing to Persons of Title

TO THE PRESIDENT OF THE UNITED STATES, an official letter commences, *Sir.*

Conclusion: *I have the honor to remain your most obedient servant.*

Commencement of a social letter: *My dear Mr. President.*

Conclusion: *I have the honor to remain most respectfully* [or *sincerely*] *yours.*

Inscription on envelope: *President William McKinley.*

TO THE VICE-PRESIDENT, an official letter commences, *Sir*, or *Dear Sir.*

Conclusion: *I have, Sir, the honor to remain your most obedient servant.*

Commencement of a social letter: *My Dear Mr. B——.*

Conclusion: as given for a president.

Inscription on envelope: *The Vice-President, Thomas R. Blank.*

To a Justice of the Supreme Court, an official letter commences and concludes as in the case of a vice-president.

Commencement of a social letter: *Dear Mr. Justice Brown*, or *Dear Justice Brown.*

Conclusion: *Believe me, truly* [or *most sincerely*] *yours*, etc.

Inscription on envelope: *Mr. Justice John F. Brown.*

To a Senator, an official letter commences and concludes as to a vice-president.

Commencement of a social letter: *My Dear Senator Matthews.*

Conclusion: as to a justice.

Inscription on envelope: *Senator Henry L. Matthews* or *To the Hon. Henry L. Matthews.*

To a Member of the House of Representatives, an official letter commences as to a senator.

Conclusion: as in the case of a vice-president.

Commencement of a social letter: *My dear Mr. Jones.*

Conclusion: as to a justice.

Inscription on envelope: *Hon. Charles P. Jones.*

To a Member of the Cabinet, an official letter commences and concludes as to a vice-president

The commencement and conclusion of a social letter are as in the case of a member of the House of Representatives.

Inscription on envelope: *Honorable William F. Peele, Secretary of State.*

To the Governor of a State, an official letter commences: *Sir.*

Conclusion: *I have the honor, Sir, to remain your obedient servant.*

A social communication commences: *Dear Governor Trenholm* or *Dear Mr. Trenholm.*

Conclusion: *Believe me, truly* [or *most sincerely*] *yours.*

Inscription on envelope: *Governor Horace B. Trenholm.*

To a Mayor, an official letter commences: *Sir* or *Your Honor.*

Conclusion: as to a Governor.

Commencement of a social letter: *My dear Mayor Thorne* or *Dear Mr. Thorne.*

Conclusion as to a Governor.

Inscription on envelope: *His Honor the Mayor of Blankville, Harold D. Thorne.*

To the Queen of England, an official letter commences: *Madam, may it please your Majesty.*

Conclusion: *I have the honor to remain your Majesty's most obedient servant.*

Commencement of a social letter: *Dear* [or *Honored*] *Madam.*

Conclusion as for an official communication.

Inscription on envelope: *To Her Most Gracious Majesty, Queen Victoria.*

To a Royal Prince, an official letter commences: *Sir, may it please your Royal Highness.*

Conclusion: *I have the honor to remain, Sir, your Royal Highness' humble servant.*

Commencement of a social letter: *Dear Sir.*

Conclusion: *Your Royal Highness' most obedient servant.*

Inscription on envelope: *To His Royal Highness, the Prince of Wales.*

To a Royal Princess, an official letter commences: *Madam, may it please your Royal Highness.*

Commencement of a social letter: *Dear Madam.*

Conclusion: *Your Royal Highness' most obedient servant.*

Inscription on envelope: *To her Royal Highness the Princess of Wales.*

To a Duke, an official letter commences, *My Lord Duke, May it please your Grace.*

Conclusion: *I have the honor to be your Grace's most obedient servant.*

Commencement of a social letter: *My dear Duke* [or *Dear Duke*] *of Blankshire.*

Conclusion: *Believe me, Dear Duke, your Grace's very faithfully.*

Inscription on envelope: *To His Grace, the Duke of Blankshire.*

To a Duchess, an official letter commences: *Madam, May it please your Grace.*

Conclusion: *I have the honor to remain your Grace's obedient servant.*

Commencement of a social letter: *My dear Duchess* [or *Dear Duchess*] *of Blankshire.*

Conclusion: *Believe me, Dear Duchess, yours very sincerely.*

Inscription on envelope: *To Her Grace, the Duchess of Blankshire.*

To a Dowager Duchess, the beginning and ending of a social or an official letter is the same as in the case of a Duchess. The inscription on the envelope would read: *To Her Grace, the Dowager Duchess of Blankshire*, or *To Her Grace, Mary, Duchess of Blankshire.*

To a Marquis, an official letter commences, *My Lord Marquis.*

Conclusion: *I have the honor to be your Lordship's obedient servant.*

Inscription on an official envelope: *To the Most Noble the Marquis of R.*

Commencement of a social letter: *Dear Lord R——.*

Conclusion: *Believe me, Lord R——, very sincerely yours.*

Inscription on the envelope of a social letter: *To the Marquis of R——.*

To a Marchioness, an official letter commences, *Madam.*

Conclusion: *I have the honor to remain your Ladyship's most obedient servant.*

Inscription on an official envelope: *To the Most Noble the Marchioness of R——.*

Commencement of a social letter: *Dear Lady R——.*

Conclusion: *Believe me, Dear Lady R——, very sincerely yours.*

Inscription on the envelope of a social letter: *To the Marchioness of R——.*

A Dowager Marchioness. The commencement and ending of either an official or a social letter are the same as in the case of a Marchioness. The inscription on envelopes, official or social, is *To the Dowager Marchioness of R——*, or, *To Susan, Marchioness of R——*.

To the younger son of a Duke or Marquis, an official letter commences, *My Lord.*

Conclusion as to a Marquis.

Inscription on envelope: *To the Right Honorable the Lord Edward F——.*

Commencement of a social letter: *My Dear Lord Edward F——.*

Conclusion: *Believe me, my Dear Lord Edward, faithfully yours.*

Inscription on envelope: *To the Lord Edward F——.*

To the wife of the younger son of a Duke or Marquis, an official letter commences, *Madam.*

Conclusion: *I have the honor to remain Your Ladyship's most obedient servant.*

Inscription on official envelope: *To the Right Honorable, the Lady Edward Faulkner.*

Commencement of a social letter: *Dear Lady Edward Faulkner.*

Conclusion: *Believe me, dear Lady Edward Faulkner, faithfully yours.*

Inscription on envelope: *To the Lady Edward Faulkner.*

To the daughter of a Duke or Marquis. An official letter commences *Madam.*

Conclusion: as to a Marchioness.

Inscription on envelope: *To the Right Honorable the Lady Eleanor F——.*

Commencement of a social letter: *Dear Lady Eleanor* or *Dear Lady Eleanor F——.*

Conclusion: *Believe me, dear Lady Eleanor, very faithfully yours.*

Inscription on envelope: *To the Lady Eleanor F——.*

To an Earl. An official letter commences, *My Lord.*

Conclusion: as to a Marquis.

Inscription on envelope: *To the Right Honorable the Earl of Hull.*

Commencement of a social letter: *Dear Lord Hull.*

Conclusion: *Believe me, my dear Lord Hull, very sincerely yours.*

Inscription on envelope: *To the Earl of Hull.*

To a Countess. The beginning and conclusion of an official letter would be the same as in the case of the daughter of a Duke.

Inscription on envelope: *To the Right Honorable The Countess of Hull.*

Commencement of a social letter: *Dear Lady Hull.*

Conclusion: *Believe me, dear Lady Hull, sincerely* or *faithfully yours.*

Inscription on envelope: *To the Countess of Hull.*

To a Viscount. The beginning and conclusion of either official or social letters are the same as in the case of an earl.

The inscription on the envelope of an official missive would be *The Right Honorable Viscount Bland;* and on that of a social letter, *To the Viscount Bland.*

To a Viscountess. The commencement and conclusion of both business and social communications would be the same as in the case of a countess; and also the inscription on envelopes, with the substitution of the title *Viscountess* for *Countess*.

To a Baron. The same as for an earl, with the exception of the inscription on envelopes, which would read, for an official missive, *To the Right Honorable the Baron Blackmoor*, and for a social, *To the Lord Blackmoor*.

To a Baroness. The same as to a countess, with the exception of the inscription on envelopes, which would read, on an official missive, *To the Right Honorable the Baroness Blackmoor*, and on a social, *To the Lady Blackmoor*.

To the daughter of an Earl: The same as to the daughter of a duke or marquis.

To the younger son of an Earl, Viscount, or Baron, an official letter commences: *Sir*, or *Dear Sir*.

Conclusion: *I have the honor to remain your obedient servant*.

Commencement of a social letter: *Dear Mr. Blackmoor*.

Conclusion: *Believe me, dear Mr. Blackmoor, sincerely yours*, etc.

Inscription on all envelopes: *To the Honorable Lawrence Blackmoor*.

To the wife of the younger son of an Earl, an official letter commences: *Madam*.

Conclusion: *I have the honor to remain, Madam, your obedient servant*.

Commencement of a social letter: *Dear Mrs. Blackmoor.*

Conclusion: *Believe me, Mrs. Blackmoor, faithfully* [or *sincerely*] *yours.*

Inscription on envelope: *To the Honorable Mrs. Blackmoor.*

To the wife of the younger son of a Viscount or Baron: The same as to the wife of an earl's younger son.

To the daughter of a Viscount or Baron. The beginning and conclusion of an official letter are the same as in the last two of the above instances.

Commencement of a social letter: *Dear Miss Blackmoor.*

Conclusion: *Believe me, Miss Blackmoor, sincerely yours.*

Inscription on envelope addressed to the eldest daughter of a viscount or baron: *To the Honorable Miss Blackmoor;* or one addressed to a younger daughter: *To the Honorable Mary Blackmoor.*

To a Baronet. An official letter begins, *Sir.*

Conclusion: *I have the honor to remain, Sir, your obedient servant.*

Commencement of a social letter: *Dear Sir Felix Greenwood,* or *Dear Sir Felix.*

Conclusion: *Believe me, dear Sir Felix, faithfully yours.*

Inscription on envelope: *To Sir Felix Greenwood, Bart.*

To the wife of a Baronet. An official letter begins, *Madam.*

Conclusion: *I have the honor to remain your Ladyship's most obedient servant.*

Commencement of a social letter: *Dear Lady Greenwood.*

Conclusion: *Believe me, Lady Greenwood, sincerely yours.*

Inscription on envelope: *To Lady Greenwood.*

To a Knight. Official and social communications begin and end as to a baronet. The inscription on the envelope does not bear the abbreviation *Bart.*

To the wife of a Knight, in all respects as to the wife of a baronet.

To an Archbishop of the Anglican Church, an official letter commences: *My Lord Archbishop, may it please your Grace.*

Conclusion: *I remain, My Lord Archbishop, your Grace's most obedient servant.*

Commencement of a social letter: *My dear Lord Archbishop.*

Conclusion: *I have the honor to remain, my dear Lord Archbishop.*

Inscription on envelope: *The Most Rev. His Grace the Archbishop of York.*

To an Anglican Bishop, an official letter commences: *My Lord.*

Conclusion: *I have the honor to remain your Lordship's obedient servant.*

Commencement of a social letter: *My Dear Lord Bishop.*

Conclusion: *I have the honor to remain, my dear Lord Bishop, faithfully yours.*

Inscription on envelope: *To the Right Rev. the Lord Bishop of Oxford.*

To a Roman Catholic Archbishop, an official or a social letter commences: *Most Reverend and Dear Sir.*

Conclusion: *I have the honor to remain your humble servant.*

Inscription on envelope: *The Most Reverend John F. McDonald, Archbishop of Winston.*

To a Cardinal, whether official or social, a letter commences: *Your Eminence.*

Conclusion: as to an archbishop.

Inscription on envelope: *His Eminence Cardinal Gibbons.*

To a Roman Catholic Bishop, either an official or a social letter commences: *Right Reverend and Dear Sir.*

Conclusion: as to an archbishop.

Inscription on envelope: *To the Right Reverend Thomas R. Black, Bishop of East New Jersey.*

To a Protestant Bishop, an official letter commences as in the case of a Roman Catholic bishop. A social letter commences: *Dear Bishop Greene.*

Conclusion: *I have the honor to remain your obedient servant,* or *I remain respectfully* or *sincerely yours.*

Address on envelope: The same as to a Roman Catholic Bishop.

To a Roman Catholic Priest or a Protestant Minister, an official letter commences: *Reverend and Dear Sir.* A social letter: *Dear Father Hall*, if to a priest, *Dear Doctor Hall*, or *Dear Mr. Hall*, if to a minister.

Conclusion: in an official letter the same as to a bishop; in a social letter: *I beg to remain faithfully* [or *sincerely*] *yours.*

Inscription on envelope: *The Reverend John Porterman Hall.* But if the person addressed is a doctor of divinity, the letters *D. D.* may be added to his name, or the address may read: *Reverend Dr. John Porterman Hall.*

Chapter *TWENTY*

Children

Their Speech

GOOD manners, as well as charity, should begin at home; and even in the nursery. Boys and girls cannot be too early taught not to contradict one another, but in expressing any difference of opinion to begin with some polite phrase, as, *I beg your pardon, but*, or, *I think you are wrong*, etc. None but an untrained child will venture to correct or gainsay an elder even in this courteous fashion unless asked to give his or her knowledge or opinion of the matter under discussion. In doing away with the old and arbitrary ruling that children should be seen and not heard, we Americans have allowed our young people to run quite wild in the new liberty accorded them, and the little American girl and her brother have earned a very unsavory reputation in foreign countries, where their ready expression of quite unsolicited opinions, their forwardness in seizing a part and voice in conversations that do not concern them, and their promptitude in giving unasked advice, inspires not admiration for their undeniable intelligence and independence, but

profound amazement at the lack of modesty and good breeding they display.

In the presence of strangers or older persons, a polite little man or maid would forbear to speak until an opportunity was offered by a pause, or to assist in the conversation unless asked to do so. *Yes, no, I thank you, I am not sure, perhaps, I hope so,* as answers to questions, are eminently proper when a child speaks to one of its own age. For older persons, *Yes, ma'am,* and *No, sir,* imply the respect exacted from and paid by a servant to his or her employer. For children the need of deference due their seniors is amply, and in well-bred families invariably, expressed by affixing to the reply the name or title of the person addressed, thus: *Yes, mother; No, papa; Thank you, Aunt Mary; I am not sure, Mrs. Brown; I hope so, Doctor Jones.*

Greeting Friends and Strangers

ON introduction to an older person, it is no more commendable for a boy or girl to press forward, crying out in an excess of manner, *Well, Mrs. Jones, how do you do? I am very glad to see you. I hope all your family are quite well*—than it is for some untrained little unfortunate, with hanging head and sullen face, to mumble a sentence, and pushed forward by its mother, reluctantly hold out a limp hand or extend an unwilling cheek.

Recognition should come first from the adult, as well as the offer to kiss or shake hands. *How do you do, Mrs. Brown*; or *Good morning, Mr. Jones,* is sufficient expression of greeting from the young person; and he further displays good taste and modesty by per-

mitting the lady or gentleman addressed to begin the conversation and to end it. On entering a room where her mother is entertaining a guest, a little girl stands beside the mother's chair until an introduction is made; and if a favor or question is to be asked, she should politely request permission to ask it; and she should remember to give the caller a polite good-day on retiring.

The Well-trained Child

A BOY would observe exactly the same rule. And in the street, when walking with his parents or sisters, he should lift his cap when they answer a bow or meet a friend. A boy can hardly learn too early that he should stand when the ladies enter a room, and open the door for his mother and older sisters. A shy child or an impertinently forward one is not improved by receiving correction in public from the parent who is too indifferent to strive for reformation of his or her shortcomings in private. An untrained child will contradict its mother promptly and impertinently abroad, if allowed to do so at home; it will openly stare or laugh at an unhappy deformity, frankly comment on a visitor's loss of an arm or redness of nose, and will accept remonstrance with bad grace, if only in the presence of strangers any restraint is put upon its often innocently unkind or malapropos observations.

The Shy Child

THERE is really no difficulty at all presented by the condition so often miscalled "shyness" in a child. Few children are naturally shy. Self-consciousness, an excess of vanity, a sullen humor, or a

timidity engendered by a genuine unhappy ignorance of what to do, are too often the true causes of the ill behavior for which mothers too readily offer the orthodox excuse. No well-mannered child is ever too shy to speak when spoken to or to play its modest little social rôle; and a simple course in children's etiquette instituted tactfully at home and maintained with persistency and care will, in the end, unfailingly dissipate the so-called diffidence, very like morning mists before the sun's rays.

Now and then a boy or girl of a nervous temperament and lacking wholly in self-confidence betrays a case of shyness pure and simple. This a sensible mother can do much to overcome by herself rehearsing with the youngster many forms of entering a room, answering kind greetings, etc. She would make a serious effort to assist her child in acquiring such an accomplishment as dancing or playing an instrument; therefore, why does not the acquirement of a graceful bearing merit as earnest an endeavor?

Children's Entertainments

THE afternoon nursery party has its duties, self-sacrifices, pretty courtesies and demands upon juvenile tact, no less than the more splendid affairs of the salon. Even in the playground it is important for the youthful host and hostess to understand the obligation resting on them to sacrifice their own pleasure for that of any guest and play those games the visitor prefers; and on the occasion of a birthday dance or more elaborate celebration, it is not correct for the entertainers to be the most elegantly dressed of the merry-makers.

Their Invitations

ON small, prettily decorated note sheets or cards, invitations to a child's party may be written, under the mother's guidance, by her children, and either posted or delivered by hand. An invitation to a small dance may be written in the third person, as follows:

Miss Mary and Master Edward Thorne
Hope to have the pleasure of
Miss Eleanor Bliss' company
at a dance at six o'clock
Thursday evening, August 3rd.
R. s. v. p. *The Pines*

or

Miss Mary Pollock Brown
requests the pleasure of
Mr. Harold Jones' company
at her birthday party on the afternoon
of May the twenty-fifth, at half past
four o'clock
R. s. v. p.

Engraved invitations are not to be recommended for children's entertainments, though in New York, Boston and other cities, in circles where great wealth is enjoyed, invitations to very elegant juvenile parties are often issued in this extremely ceremonious, though rather incongruous, form; and the wording is very nearly that used on the cards issued by their elders.

When a nursery entertainment is on foot, or children are to be invited formally to a tea or luncheon party, notes are written and sent out by mail, or delivered by the hand of a servant or even by the youthful host or hostess. Such notes should be written by the young person who is to do the honors of the occasion, and the following are safe models to follow in case doubts arise as to the wording of the missives:

12 Mayflower Street.

Dear Jeannie:

I hope very much that you and Annie will come on Wednesday afternoon to a tea party on our lawn. All the girls and boys of our class are invited, and I shall be very disappointed not to see you both.

Ever yours,
Sallie B. Holt.

or

The Beeches.

Dear Jack:

My mother is going to give a picnic for my birthday next Saturday. Do come. Everybody is to meet here at ten o'clock, and drive in my father's big wagon to the Falls. About fifteen in all. I hope it will not rain and that you will be sure to come and bring your banjo.

Very sincerely yours,
Teddy L. Black.

The Boy and Girl Host

FROM four to seven o'clock is the proper time for holding a dance for young children; and from seven to ten or eleven, for those under sixteen and over ten years of age. For a children's party held in the afternoon in winter, the house blinds should be

closed, and artificial light provided. A piano or a piano and harp will provide all the necessary music. Flowers may be used in abundance; and ices, cakes, fruits, salads and sandwiches are served from the dining-room table as a buffet. A bowl of lemonade stands constantly ready by the parlor door, and dance programmes are provided. In summer, an afternoon entertainment is best held out on the lawn, and as twilight comes on, paper lanterns used. Some older person should aid the young ones in receiving the little people, and impress on the small host or hostess that the most important duty of the occasion is to see that the guests have a good time; that in the diversions there is no injustice done; that no girl or boy is overlooked during the dancing; and that everybody is served at the table.

Answering Juvenile Invitations

CHILDREN on being invited to a party must answer their invitations promptly, writing the replies themselves, either in the third or first person, according as the bidding to the festivity was worded. An answer to the first forms of invitation given on page 404 would probably run thus:

Miss Eleanor Bliss
will come with great pleasure to
Miss Mary and Master Edward Thorne's
dance at six o'clock Thursday
evening, August 3rd

or

Mr Harold Jones
is very glad to accept
Miss Mary Pollock Brown's
kind invitation
to her birthday party on the afternoon
of May the 25th at half past four o'clock

Answers to the second form of invitation, shown on page 405, might be worded thus:

22 Morton Street.

Dear Sallie:

Annie and I are very glad you are to give a tea party, and we will come with a great deal of pleasure. We hope Wednesday afternoon will be fine, and with many thanks for your kind invitation, I am ever yours,

Jeannie Macgregor.

or

Bayview.

Dear Teddy:

I will come to your picnic with the greatest pleasure. You are very kind to ask me. I will bring my banjo, and be at your door exactly at ten o'clock on Saturday.

Very sincerely yours,
Jack F. Marston.

It is never a wise course for parents to take upon themselves to write the answers for their children's invitations, or to extend, regret or accept invitations over the young people's heads because, forsooth, the youngsters' chirography is crude and their spelling doubtful. Given directions and the proper models to follow, any child will find not only pleasure, but great profit, in painstakingly preparing his or her own social

documents; and etiquette, like a foreign language, is never so easily, so thoroughly, and so lastingly acquired as when a familiarity with it is gained in the nursery.

The Youthful Guest

SHOULD a child be entertaining a guest when invited to a merry-making, he or she is privileged to write to, or call at once on, the giver of the dance or picnic to ask permission to bring the visitor along. And when arriving for the entertainment, he or she introduces the friend or relative to the matron of the occasion by simply saying: *Mrs. Brown, here is Mary Jones, whom you were so kind as to say I might bring.*

If the party is in honor of a birthday, congratulations, in the form: *I wish you many happy returns of the day*, are in order from the guests to the young host or hostess. On preparing to leave, every child should seek out the mistress of the house first, and say with a bow: *Mrs. Brown, I have enjoyed the dance very much and have come to bid you good evening*, or *Good night, Mrs. Brown. I thank you many times for my delightful evening.* Unless Mrs. Brown offers her hand or a kiss to her little guest, the bow and polite farewell are enough. With the younger host or hostess less formality is necessary, but it is requisite to seek him or her out and say cordially, *Good-bye, Bob* [or *Mary*]; *I have had a very pleasant time indeed.*

Choosing Children's Playmates

THE most important branch of etiquette for a woman to study is that which has to do with the pleasure, comfort and protection of her children.

It is a species of nursery and back-yard diplomacy that the young ones themselves don't understand, and of which the average woman is only too ignorant; but it has everything to do with maintaining her own station and good name in her neighborhood, or town, or street. Its first mission is to regulate and control the children's list of visiting and playing acquaintances, for small boys and girls are scarcely expected to show much discretion in their choice of friends.

The safe and only method is to be constantly and carefully questioning the children themselves as to their young friends, and always to insist that any child whose games they take part in and whose house they are asked to visit, shall be invited to their own nursery and to meet their own mother. If a child refuses invitations or avoids coming, the mother may quickly and rightly conclude that either there is something quite wrong with the young friend or the child's parents object to anything like intimacy with her own children; and these can then very easily be brought to understand that the boy or girl who is too shy, indifferent, or proud to meet their mother, is not a friend to be cultivated. Children, who are loyal little souls, will act promptly on this suggestion, and a snobbish or undesirable acquaintance is thus easily dropped.

When neighboring children conceive a liking for one another and their parents are unacquainted, the latter should be at pains to learn something of the home influence and surrounding of the companions of their boys and girls. If in such a case a party is in contemplation, and the son or daughter of Mrs. B. wished to extend an invitation to the children of Mrs. A., it is safest and most polite for Mrs. B. to write a

courteous note to Mrs. A. seconding the invitation offered by her child. If Mrs. A. responds cordially, nothing more is needed to assure the first mentioned lady that the youthful guests come to her house with full parental consent.

The Undesirable Playmate

NOT infrequently a woman finds that the children of some friend of hers are spoiled, vicious, or vulgar, and therefore impossible playmates for her own well-reared children. Then the heroism of a good mother exhibits itself. She cannot in justice exclude the children of her friend from her house and acquaintance unless the friend goes too; but it is better to lose many friends than to expose the pliable, easily swayed young minds of her boys and girls to a single evil influence. On the other hand, children should be quickly made to realize that it is a derogation from their own dignity if they are repeatedly asked to a house, the heads of which never by note or kindly message recognize the existence of their parents.

The Tactless Child

WHEN an entirely acceptable but tactless little boy or girl becomes too frequent a visitor at a neighbor's house, or fails from a lack of sensibility or training to know when to call and when to take leave, a rather difficult duty devolves on the mistress of the house. Shall she tell the too persistent young visitor that it is late and suggest his returning home, or meet him at the door and deny his company to that of her boys and girls? If she is a wise woman, neither of these courses will be followed. The proper method for her,

when a boy visitor appears too often, is to send her own son forth with the perfectly polite request that the caller excuse him as he has tasks or errands to perform for his mother. She should be sure, though, that her son's excuse is a genuine one, and that his apologies are made kindly. In the event of a child visitor lingering too long in the evening or at meal time, she can very properly say that she fears the young caller has forgotten that his mother may be anxious and that for that reason she may not allow her children to ask him to stop to dinner or to spend the night.

Nursery Quarrels

WHERE, in her own yard or nursery, a quarrel arises between her children and their guest, a mother must never fail to make her own boys and girls offer the first and an immediate apology—this no matter if the guest was chiefly at fault; she should remain deaf to any explanations. Her feeling should be that children must learn to respect their roof, even though their young guest fails to respect it; and any mother is right who takes mortal offence at a complaint against her children. If Mrs. A.'s boy is a nuisance, let Mrs. B. cut him off her children's visiting list and refuse him admittance to her house; but it is a cruel, unforgivable and useless intrusion to carry the tale of his iniquities to his mother.

When, however, a mother learns that her son or daughter has been guilty of some great fault at a neighbor's house, the proper course for her to pursue is to take her child instantly to the injured person and make the child apologize, and herself offer every reparation and regret. This she must do in person, and not by

note; nor should she send the child alone. Where a visiting child commits some piece of mischief in the house, it is not for the mistress to tattle on him, even though the child may never tell his parents. Nor is it ever Mrs. A.'s mission to correct Mrs. B.'s child in the smallest particular. If his manners and mischief-making are troublesome, let her explain this to her children and refuse to entertain him; but never, even if Mrs. A. comes to learn what is the matter, reveal her son's iniquities to her. Say very frankly: *Mrs. Blank, if anything has gone wrong, you must learn it from your child; it is not my business to remember it.*

Where a mother writes or calls to complain of Mrs. Blank's son, the only proper answer for Mrs. Blank is to assure her she will never be troubled again, and quite break off all friendly connection between the families, for children are tender, foolish, and indiscreet little things, and to accuse or hold them responsible is very wrong, especially when reparation and regrets are offered.

Chapter *TWENTY-ONE*

Servants

The Well-trained Servant

IT is the duty of the lady of the house to exact that her man or maid servant answer all queries at the door with as much civility as brevity. *Yes, madam*, and *No, sir*, are the proper forms of affirmation and negation for servants to use, not the brief *No* and *Yes* or the slovenly *No*, *'m*, or *Yes, mister*. In case a visitor wishes to make inquiries or leave a message, a well-instructed servant immediately admits the caller to the hallway. If there are doubts as to whether the ladies are at home, the polite servant says, *I will enquire*, receives the cards on a small tray placed for this purpose in the hall, and leading the way to the parlor, holds the door open or the portières back for the caller to enter. When a message is left by a visitor, the man or maid should answer politely, *Thank you, madam*, or *sir*, and stand at the door until the caller has descended the steps or entered the carriage.

Neither servant nor mistress profits by any lowering of the proper barriers set between them ; and it is false consideration as well as unmeaning to use the term

hired help with reference to household employees and attendants. No self-respecting man or woman resents the use of the word servant, or its meaning; and those who are well instructed do not fail, in reply to their employer's expressed wishes, to answer *No, madam*, and *No, sir*, in place of *No, Mrs. Brown*, *Yes, Mr. Jones*, or such careless, familiar, and discourteous expressions as *All right*, *I guess so*, *Thanks*, etc.

In a household where there are children under ten years of age, it is quite proper that the servants address them without the respectful addition of *Miss* and *Mr.*; but a girl over ten and a boy of fourteen or upwards should be given their titles. A good servant imitates the mistress in walking lightly and speaking gently; and above all things, cleanliness is essential in those who serve at table, on the box of a carriage, and about the kitchen and dwelling rooms. A waitress with up-rolled sleeves, a blowsy head, and clumping shoes, or a butler who is not freshly shaven every day and cannot show immaculate hands and well brushed hair, is a reproach to the employers, who are either too indifferent or too grossly indulgent to exact careful and respectful service.

When a butler or second man announces a guest to his mistress on her afternoon at home, on the occasion of a reception, large dinner or luncheon, he stands just outside the drawing-room door and as he draws the portières aside asks the guest, *What name, Sir* [or *Madam*]? On receiving an answer he looks towards his mistress as the guest crosses the threshold and gives the name or names in a distinct tone. A mother and two daughters he announces thus: *Mrs. Brown, the Misses Brown*, or if the names have been given differ-

ently, he says *Mrs. Brown, Miss Brown, Miss Mary Brown.* A father and son should be announced as *Mr. Jones, Mr. Edward Jones.* A maid servant never assumes the duty of announcing guests.

How to Address Servants

COURTESY exacts courtesy, and it is extremely vulgar for a mistress or master to give orders to servants in a surly, peremptory or domineering tone or manner. A pleasant voice and an amiable look in addressing them are marks not only of kindness, but of good breeding in an employer. It is not necessary to ask a servant *please* to pass a dish at table, or *to be so good as to bring* a book or wrap desired. However, when refusing a dish at table, civility demands a murmured *No, thank you,* and there should be an amiable *Thank you* now and then when a service is performed.

To discuss private affairs or current gossip of an unkind nature, or to pass friends and acquaintances in critical review before servants is a serious mistake too often made in otherwise well-bred families.

A mistress should not speak of her waitress or maid-of-all-work as the *girl.* A woman out at domestic service is either a cook, laundress, housekeeper, nurse or house maid; and she is usually well past her girlish years. The terms *up-stairs girl, nurse girl,* and *dining-room girl* are to be avoided; and preference given to *chamber maid, nurse maid, waitress, ladies' maid* and *scullery maid,* to describe properly and accurately all these feminine domestics. Where a butler is employed, he should not be spoken of or to as *George, Henry* or *James.* His surname, *Jones, Peterson* or *Flynn,* is

properly used instead, while it is considered also the better method in regard to the coachman.

Women servants are usually addressed by their given names, as *Mary* or *Ellen*, except when two in one house have the same given name; then one should be addressed by her surname. The use of diminutives in naming or addressing servants is to be especially avoided; *Ellen* ought not to become to her mistress *Nellie*, *Mary*, *May*, or *Pauline*, *Polly*. It encourages that familiarity which, besides being undesirable in itself, renders punctual and exact service impossible. A fear of familiarity, however, never prevents kindly and well-bred men and women from giving their servants a pleasant good morning and good night.

A mistress who knows what to exact of her servants trains them, in bringing cards, small parcels, and so on, to her, to present them on a tray and not in the hand, and never to enter a room without knocking. Men servants from the stable or garden should salute their employers by touching their hats with the first two fingers of the right hand, and should stand respectfully to receive any orders, again touching the hat brim or forehead when the interview is at an end.

A good housekeeper, whether she has one or a dozen servants in her employ, commands respect by not losing her temper in the presence of her assistants; by not overlooking faults in her moments of good temper, and not magnifying slight mistakes in times of vexation. A lady does not quarrel with her maids, does not tyrannize over them, does not sharply reprimand them in the presence of strangers, and does not discuss her affairs with them or listen to their idle gossip.

Servants Necessary in a Large House

FOR a small household, where means are modest and servants few, no rule can be laid down for the duties and dress of the servants; but in great houses, where from eight to ten men and maids are employed, each servant can be required to contribute a special and that nearly always a fixed amount of help in the daily routine of domestic work. The usual number of those employed in the average luxurious American house is seven—a butler, a coachman, a parlor maid, a cook, a laundress, a nurse-maid and a chambermaid. To these are sometimes added a footman, a lady's maid, a valet, a scullery maid, and a laundry maid. Beyond these the list can be increased almost indefinitely by adding under nurse-maids, a gardener with assistants, a second man under the butler's direction, and grooms in the stable; but these are the luxuries of great riches; and the mistress has rarely the direct guidance of more than eight servants in her own special domain, the house. It is always the better plan for the wife to correct and direct the women servants, and for the husband to control the men, who will more readily yield to masculine authority. The dress and duties of the various servants should be about as follows:

The Butler

THE butler's duties include superintending the cleaning, setting in order, and general care of the whole drawing-room floor, though his special province is the dining-room. A parlor maid should assist him in his care of all the living-rooms, sweeping, dusting, and washing windows on this floor, while he sees in

winter that the open fires are kept bright, and in summer that flowers are fresh and well arranged, and always that general order is maintained. In his dining-room he is responsible for the table and all its appointments. He keeps the silver bright, his pantry immaculate, and serves the three meals. He arranges the tea-tray and places it for his mistress; answers the door bell and sees to the closing and locking of the drawing-room floor at night. When a butler is efficiently assisted by a waitress, who does his rough pantry work, he can be expected to serve in a measure as the valet for the master of the house; lay out that gentleman's evening clothes, and brush and press the garments worn by him in the morning. In a house where a second man as well as a butler is employed, the latter serves alone at breakfast and luncheon, but is assisted by the second man at dinner. If a butler is assisted in the heavy pantry work by a second man, he should be able to keep his hands in excellent condition and be in readiness to answer the bell through the morning hours. When his assistant is a maid servant he answers the bell throughout the day or in the afternoon only. A butler carries the keys of the wine closet or cellar. He should be clean-shaven and freshly shaven every day. A bearded or moustached man servant in the house is not desirable. A tiny bit of very close-clipped whisker, extending for an inch at the edge of either cheek, is permissible. The butler must keep his hair closely cut, and his hands and finger nails, however roughened by his work, exquisitely clean when he answers the bell, brings the tea-tray, and serves at the table. White cotton gloves are not worn by the men servants in well-managed private houses. They are the insignia of

SECOND MAN

PAGE

BUTLER

INDOOR LIVERIES

the untidy waiter had in from a second-rate caterer's or a restaurant dining-room.

In the morning, the butler wears white linen, dark gray or black trousers, a high-buttoned black waistcoat, and a black swallow-tail coat, or a black round-tailed coat shaped like a gentleman's short dinner coat. After luncheon or at three o'clock, he assumes his evening livery: black trousers and swallow-tail coat, with a black waistcoat cut like that worn by gentlemen in the evening. Immaculate white linen, with plain white studs in the shirt front, a standing collar, white tie, cuffs fastened with link buttons, and shoes of lustreless leather that emit no creaking sounds, are the other items in his toilet. A butler is not permitted to wear a boutonnière, a white waistcoat, a satin-faced coat, patent leather shoes, or perfume. He must not flourish a colored handkerchief, nor wear rings or a watch chain. His watch he can slip, without fob or chain, into his waistcoat pocket; and the tie worn with his morning livery should be black or of a very subdued color and innocent of a pin. When guests are entertained at luncheon the butler does not serve in his morning livery but dresses in the livery appointed for the afternoon. Should a butler be required, as is not infrequently the case, to appear on the box seat of his mistress' carriage in the afternoon, he wears the livery described for a second man, with a high hat, gloves, and, in cold weather, a long coat, all matching in shape and color those worn by the coachman.

The Second Man

THIS may be a house footman exclusively; or, as is most frequently the case, it can be one who, besides assisting the butler, appears on the box of the

mistress' carriage when she drives, serving then in the capacity of carriage groom and wearing the regular livery of a carriage groom or over his house livery, in cold weather, he puts a long coat such as the coachman wears and dons gloves and hat to match the coachman's. The second man in the house assists the butler by answering the door bell when that functionary is off duty or busy, by washing dishes in the butler's pantry and washing windows; by building and tending the fires, caring for the front steps and veranda, polishing brasses and taking part in the care of the silver. At dinner and for luncheon parties the second man aids the butler also in waiting at table. He should be clean-shaven and wear his hair closely trimmed. His shoes are such as the butler wears, and his livery is not changed in the evening. This consists of coat and trousers of one color; the coat is swallow-tail in cut and is ornamented on the tails, on the cuffs, and down the front with brass or silver buttons. Both coat and trousers should be of the livery color chosen by the heads of the house—dark green, blue, brown, or deep plum color, with the outside edge of the trouser legs piped in yellow or red. A waistcoat of Valencia striped in lateral, alternate bars of dark green and yellow or dark brown and red, in accordance with the two colors that appear on the coat and trousers, shows between the open fronts of the coat, and buttons high. White linen, a standing collar, and a white tie are worn with this costume.

The Valet

A VALET, whose business it is to wait exclusively upon his master as a body servant, takes no part in the general house work. His duties are to

keep his employer's wardrobe in order, lay out his clothes whenever he makes a toilet, draw his bath water, and pack and unpack his trunks and satchels, and keep his dressing-table tidy. A valet may be required to shave his master, and very often to travel with him; but he is not expected to sweep or dust his employer's room or make his bed. Sometimes an obliging and accomplished valet is, when accidents occur, pressed into service as a butler, and then he assumes butler's dress. In the house, a valet wears, during the evening as well as by day, dark gray trousers, a high-buttoned black waistcoat, a plain black swallow-tail coat, or one cut short like a gentleman's dinner jacket, white linen, a dark tie, and soundless shoes of dull leather. Watch-chains, pins, rings, etc., are not permitted. In the street and when traveling with his master, he wears a sacque suit of inconspicuous tweeds, dark gloves, and a derby hat.

The Page

A PAGE or small boy in buttons is not infrequently employed in private houses in place of a second man, or as the only male servant. His duties are to attend the door, run errands and assist the parlor maid, who is then the head servant on the drawing-room floor. Throughout the day and evening the page wears a tidy livery of colored cloth; with a piping of a bright, contrasting color down the outside seam of the trousers and about the cuffs, collar and front of his coat. A row of bright brass or silver bullet-shaped buttons fastens his short coat up the front and three buttons are sewed on the outside seam of his coat's cuffs. A page boy wears white linen, black calf skin

shoes, and out of doors a round cap to match his suit.

The Chauffeur

THE chauffeur of a private automobile must be clean-shaven. His dress should consist, in winter, of long trousers of melton, kersey or cords; an ankle-long double-breasted greatcoat of the same goods as the trousers, finished with collars and cuffs of a contrasting color; a flat cap with a stiff visor and band of the same color as that appearing on the collar and cuffs of the coat: laced calfskin shoes and dark gloves would finish off this livery suitably. Frequently double rows of silver, brass or polished horn buttons, decorate the front of the greatcoat, and, instead of long trousers, breeches and leather leggins are worn. Those persons who formerly used horse-drawn vehicles, driven by a man whose dress showed selected livery colors, such as black and plum, green and yellow, brown and red, navy and white, have adapted these colors to their chauffeur's costume. A chauffeur's greatcoat buttons may also display his employer's monogram in relief, or a device selected from his arms if they are emblazoned on the car's doors. In frigid weather the driver of a private automobile should be given adequate wool or buckskin protection for use under his greatcoat, or his livery may be entirely obliterated by a long goat, pony, or wolf skin coat, with fur cap and gloves to match. For summer and country wear a motor driver is most suitably dressed in gray or brown cords, with cap and gloves to match. It is also essential to provide the man behind the wheel with a long raincoat and rubber cap cover, while against summer dust he should wear a linen dust-

COACHMAN, CITY LIVERY

GROOM, CITY LIVERY

GREATCOAT FOR COACHMAN

COACHMAN, COUNTRY LIVERY

OUTDOOR LIVERIES

coat with collar and cuffs of the livery color. Exceedingly smart motor conveyances nowadays show a motor footman as well as chauffeur on the front seat. This second employee is of service on days when the mistress of the car attends social festivities or makes a round of calls. He runs on ahead, before opening the door, to ring house bells, leaves cards, gives her orders to the driver, puts the robes over her knees and otherwise makes himself useful. He dresses like the chauffeur; and as cap, long coat and gloves only are required to give his dress exact correspondence to that of the driver, he may easily be one of the house menservants pressed into afternoon service on the automobile. When such an assistant serves, the chauffeur does not leave his wheel. When a driver alone serves, he is not expected to leave his seat and open the carriage door for his mistress' exit. But his duty is to stand by the door and at attention when she enters, to take her orders and arrange the robes before assuming his own place. A chauffeur touches his cap's rim to his employer when taking and completing an order, also when giving good-day and when receiving polite recognition from his employer's friends. To his own acquaintances he bears himself like a soldier on duty; he apparently does not see them. The chauffeur's responsibility concerning the car or cars under his care is quite the same as that which rested formerly on a coachman with regard to the health of the horses and appearance of the carriages. In a household where the best of English customs are observed the chauffeur is addressed by his surname; his assistant by his Christian name. A motor footman should be required to touch his cap on receiving an order; also after performing a personal service for his employer.

The Coachman

A COACHMAN must be clean-shaven, and in the city his livery should consist of white leather or stockinette breeches, close-fitting and fastened at the bottom by small buttons on the outside of the knee, top boots, and a single-breasted, high-buttoned frock coat of dark blue, bottle-green, brown or plum-colored kersey. White linen, a standing collar, with a plastron or coachman's scarf, black silk hat, and tan, white or gray driving-gloves complete his livery. In winter weather, over his livery, the coachman draws a double-breasted overcoat of any of the livery colors chosen. This coat is very long, and fastens high with large brass or silver buttons. In the summer and in the country, unless a Victoria or brougham is used, this heavy and formal livery should be put aside for a complete suit of brown or gray whipcord, the trousers, waistcoat and coat all of the same goods. A brown felt hat and brown driving-gloves and black or brown shoes are essential details.

The Groom

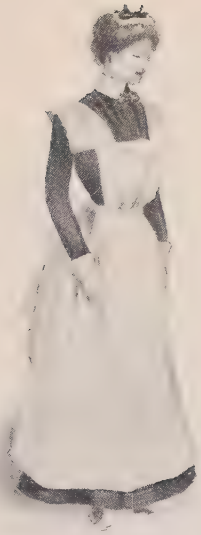
WHEN serving on the carriage-box, the groom stands beside the carriage door, holding it open for his mistress to enter; he touches his hat as she appears, when she gives him his orders, and when he turns away to mount beside the coachman. Her orders he repeats to the coachman, and when the carriage draws near a private house the footman leaps lightly down, runs up the steps, rings the bell, and coming back, touches his hat, opens the carriage door, and awaits orders. If the carriage is to wait, he does not mount again to

the box, but lingers beside it or on the sidewalk. If the carriage halts before a shop or church door, or before a house where an entertainment that his mistress purposes to take part in is very palpably under way, the groom alights quickly, and before the horses come to a standstill he is beside the carriage door to open it. When the master or mistress personally is to drive a trap, the groom stands at the horses' heads until the driver is seated and settled, and then mounts behind to the footman's seat. When the trap halts for the driver to dismount, the groom springs down before it comes to a standstill and takes his place again at the horses' heads, touching his hat invariably when the least order is given him, or when he replies to a question. A groom is always clean-shaven, and dresses for the box seat of a brougham or Victoria, with the exception of certain details, in the fashion already laid down for a coachman. On the box of a Victoria, brougham, or landau his hat, boots, breeches, gloves, collar and color of coat match the coachman's. In the country a groom wears whipcords as described for the coachman. His coat does not boast pocket flaps and is shorter in the skirts than the coachman's. His greatcoat is also an inch or two shorter, and on the tails of both body and greatcoat he wears four more buttons. For the groom attending a lady riding in the park, white buckskin breeches, top boots and a short-skirted black kersey body coat, with top hat and tan riding gloves, are the costume, further distinguished by a broad brown leather belt, passed about his waist over his coat and fastened in front with a large brass or silver buckle. A gentleman's groom wears in the country the whipcords and brown gloves, shoes and hat as described; in the

city, for service on a coach or cart, he dresses in white breeches, top boots and black or colored body coat.

The House Maids

THE duties of house maids are differently defined by every mistress; but as a rule the woman who is not a chamber maid is a waitress and usually devotes her time and interests to the care of the drawing-room floor. If there is no butler or page boy, she also does a butler's duty, answering the door bell, waiting at table, cleaning the silver and washing the dishes. Sometimes a parlor maid is the butler's assistant in place of a second man, and then she does the heavier work of the drawing-room floor, and at meals assists the butler in the pantry. She can also aid him very efficiently in waiting on the table. The hair of a parlor maid or waitress should be the pink of neatness; and from the time she appears in the morning until the time she goes to her own room at night she must wear a cap made in the form of a coronet, of lace-edged gophered Swiss frills, with or without streamers, and a small black bow of narrow velvet or ribbon. In the morning, a plainly made gown of percale and a large white apron, with bib and shoulder straps, are the proper costume. In the afternoon, an equally plain dress of black woolen goods, with a wide white linen collar and turn-over cuffs, and apron as directed above, are the appropriate livery. Jewelry, bright ribbons, and ornamental hair pins are never permitted to the well-regulated house maid when on duty. A chamber maid dresses in the same fashion as a parlor maid or waitress.



PARLOR MAID, AFTERNOON LIVERY

NURSE MAID

CHAMBER MAID, MORNING LIVERY

LADY'S MAID

DRESS FOR MAIDS IN SERVICE

The Lady's Maid

A LADY'S maid's duties are to care for her mistress' wardrobe and assist her at her toilets, draw her bath, lay forth the clothes she elects to wear, and keep her room tidy; but the lady's maid neither makes the bed nor sweeps and dusts the room. She takes no part in the general housework; but sews, runs errands for and generally waits upon her mistress only. The lady's maid does not wear a print gown. Her regular livery in winter is a simple black dress with small white cap and small ornamental apron, that may have a bib, but no shoulder straps. In hot summer weather, a black skirt and print waist seem the appropriate costume for the American lady's maid; and she also very frequently dispenses with her cap, though it should be a part of her livery.

The Nurse Maid

FOR a baby's nurse the gown may be dark wool goods, made very plain and worn with a big white apron and plain white collar and cuffs, or a print gown with these additions. On the street, an infant's nurse wears, over her house dress, a long full Connemara cloak of woolen goods with skirts reaching to the hem of her dress, and with this a mob cap of white muslin, having a ruche of broad brightly colored taffeta ribbon all about the edge of the cap and ending at the back in two broad gay streamers, falling nearly to her heels. In-doors, the proper cap for a nurse maid is mob-shaped, of white muslin, with a muslin ruche about the edge, ending at the back in two muslin strings that tie in a small bow.

Mourning Dress for Servants

THE butler's dress needs no change for mourning. The second man, if he has worn a colored livery, goes into a suit of the same cut, but of black, with black buttons. The coachmen and footmen wear black buttons on their black coats, and on their hats broad bands of crêpe. Black tops replace the colored ones on their boots and black gloves are adopted. The women in the house, when in mourning dress, wear black and white print gowns and small bows of lustreless black ribbon in their caps.

Writing to Servants

IT is not kindly in writing to one's own servants to write in the form of the third person. A gracious mistress or master will write in somewhat the following form:

23 West Street,
May 10, 19—.

My dear Mary:

We will return to the country on Tuesday by the 3.30 train, which reaches the Hopetown Station at five. Be sure to have the house in readiness to receive us, and order dinner for four. Tell Stoddard to come to the station for us with the surrey.

Very truly yours,
D. Everett.

When writing to a servant, the initial of the Christian name is sufficient in the signature; and the above form is appropriate when writing to a servant employed in a friend's house, if the servant is not unknown personally to the writer. But if the servant is an entire, or almost an entire, stranger to the writer, the communication should be cast in the third person.

Chapter *TWENTY-TWO*

Etiquette of Travel

IN this restless age, when all of us travel more or less, and twice as far and wide and much more frequently than our ancestors, an etiquette of the road, so to speak, has not only become necessary but thoroughly developed and accepted.

There are now many and sensible rules of courteous behaviour formulated to guide us on every step of our way when we journey from home, whether on pleasure or business bent, and at no time is it more important to observe these regulations, in the very spirit as well as to the letter, than when sharing with others the accommodations.

In a Railway Train

When a man enters a train escorting a woman, or when he attempts to enter a railway coach, at the same moment that a woman and a stranger makes a similar move, he must draw back politely to give even the greatest or the humblest of her sex the right of way.

A well-bred and a well-trained traveller is never guilty of pushing or shoving a way into a coach regardless of the precedence which prompter and lighter footed passengers have a right to claim.

The passenger who is behindhand a bit is still considerate. He accepts the last and may be the least eligible seat with good grace and without complaint or rough struggling for a better one, and once settled, takes every precaution to so stow his belongings that they will occupy the least space. Bags, boxes and baskets he does not permit to obtrude on the narrow aisle, coats and rugs are not so thrown over the backs of chairs that they will hang down almost into the laps of persons sitting in the rear, and possessions of all sorts are not distributed over seats that passengers have a right to occupy.

In a coach that is only partially filled, it is permissible to deposit belongings in the empty seats, but as the train fills up and travellers climb aboard looking for accommodations, it is necessary to disencumber promptly the luggage-piled chairs before some timid woman or apologetic man is forced, by lack of better accommodations, to ask if the place is reserved and if it cannot be emptied to make room for a human occupant.

The Open Car Window

At any time it is decidedly inconsiderate and a breach of courtesy to open a window on that side of the coach from which the smoke and cinders, flying from the engine, cannot fail to pour in upon the other occupants of the car. Often and often the heedless raising of a window puts a passenger in the rear in a draught that is a positive danger to health, or the inrush of coal smoke is the means of injuring a pretty gown, or annoying an elderly and delicate person.

It is therefore nothing more than polite to ask the

strangers in close proximity, if the opening of the window is likely to cause them any discomfort. If an elderly person, or a sleeping child, or a woman who appears to be very freshly and daintily gowned, is so seated that the air and dust are likely to blow in with disagreeable force, the better plan is not to lift the sash at all.

When a window is raised without deference to any one's wishes, and some nearby traveller politely objects, the sash should be lowered immediately and without impatience.

A well-bred person is never

A Restless Passenger

He does not move up and down the aisle and in and out of the coach an unnecessary number of times, slamming the doors as he goes, leaving the drinking cup at the water cooler half full and turning often and often in his seat to stare at those strangers seated behind him, and rearranging his belongings many times in a half hour. Composure is one of the outward and visible signs of a good traveller; a heedful and an experienced one does not discuss his private affairs in a loud tone of voice, laugh uproariously, or presume to take an undue interest in his fellow passengers. In a railway coach where companions are deep in a conversation of a strictly private nature, the tone of voice should be so modulated that it will not annoy or unduly interest the nearby occupants in the car.

It is always in the worst possible taste, when travelling, to discuss the affairs, the disposition, or the mistaken doings of friends and relations, or to mention the names of those absent ones whose errors or mis-

fortunes are undergoing a deal of more or less kindly criticism. And by the same token the railway coach never does offer a convenient opportunity for thrashing out family differences or for adjusting domestic jars. Whatever the grief or the grievance that presses hard upon the heart of the traveller, it must not be aired or confessed in so public a place as a railway train, and not only one's self respect, but one's consideration for the feelings of strangers, should be reasons sufficient to hold in check, so long as a trip lasts, all outward expressions of anger, or despair, or even deepest grief. Self-control is a virtue to be cultivated by the traveller and self-control goes hand in hand with a quality that can best be described as the

Courtesy of the Road

By courtesy is here meant civility of the very nicest, indeed of the highest kind, and such civility begins at the ticket office and extends to the express-man who delivers the large luggage safely inside one's bedroom door at the end of the journey.

A great many really well meaning but misguided persons appear to think that a sharp, short, almost peremptory, not to say bullying manner is most effectively assumed when a journey is undertaken; whereas a soft answer turneth away more wrath from the gently spoken traveller's path than even a liberal outlay of small silver, and the mild mannered passenger is not only prompt to say "thank you" but equally prompt in performing numberless small favours for others.

For example, a gentleman in a railway coach is not slow in offering to open an obdurate window for a woman who may be a stranger. He can also offer her

his seat or so oblige a man much older than himself, or a woman or man carrying a child in a train that is overcrowded.

If a train halts at a station for luncheon and a woman alone seems a trifle uncertain as to how she may best secure her tea and sandwich, a masculine traveller is privileged to lend her advice or assistance. He must not, however, so convey his well-meant aid as to place her under any monetary obligation nor force her into acceptance of his company and acquaintance. Of this last rule he must be mindful when the journey is a short one and the woman seems rather too young to know just what is the best and politest course for her to pursue.

To lift his hat on passing her seat and say, "I am going out to secure my luncheon and if you wish I will send a porter to get your orders," is an all-sufficient indication of his good will. If no porter can be found and the gentleman in the case volunteers to purchase for her whatever she may need, he accepts her money in return for his outlay, and assures her of his willingness to serve her in any other way and then returns to his seat and presumes no further.

When a long journey, of some days, is undertaken and a masculine passenger finds it in his way to frequently serve a woman or women who are travelling alone, he can expect that they will treat him with a pleasant friendliness, eventually tell him their names and ask to know his in return.

However, during a run of a few hours he must not attempt to "scrape an acquaintance," as we say, with any woman travelling alone, no matter how much he may wish to help her in various ways nor how

often he may lift down her bag, open her window, rescue her umbrella, etc.

On a long or a short journey though he can, if he chooses, speak to the man beside whom he sits in the smoking-car or drawing-room coach. Such a casual conversation does not serve in lieu of an introduction, however. The man who has but slightly served a woman in a train need not expect that she will recognise him even with a bow afterwards. It is only when he has proved himself in an emergency to be of the greatest assistance that she will feel it necessary to recognise him formally in the future.

The Woman who Travels Alone

She must above everything else preserve her dignity and maintain a good deal of reserve. She must accept no favours from any man without due thanks, of course, and thanks cordially expressed, but beyond this admission it is not well for her to go unless the favours done in her behalf are of a nature to guarantee an expression of real gratitude.

If the man who has assisted her in time of great need is a gentleman, she need not fear that he will presume upon her and that he will expect or ask anything beyond her thanks.

Travelling with Children

At all sacrifices the mother of a brood must keep her progeny in the carefullest order.

She is an inexcusably selfish traveller who permits her boys and girls to race up and down the aisle of the coach, playing games, fighting over the drinking cup, intruding upon the adult passengers, climbing the

backs of the seats, insisting upon open windows and indulging in a continuous and untidy free lunch, upon fruits, sweets and crumbling cakes.

Children then, when they travel by train, must be kept in their seats and as quiet as possible. Their voices must be modulated, their appetites restrained, their energies curtailed, and their small tempers held in check. If a nice child is spoken to by a stranger in a neighbouring seat he or she must be made to answer politely and promptly, but it is a mistake to let a child, even on invitation, go wandering about a car to be flattered, or questioned, or plied with sweets by too indulgent grown-ups. When, however, a stranger has been exceedingly amiable and spontaneously helpful with the children, it is the parent's duty to return thanks for the kindly attentions to their little folk and instruct the small boys or girls to do the same.

Nowadays we have wisely established, among the rules of the road, a very careful course of etiquette that is to be followed with few if any deviations by

The Man who Serves as a Lady's Escort

on a railway train. He buys her ticket for her at the station, if she has not one, checks her larger pieces of luggage, carries her smaller belongings into the coach and comfortably disposes of them in the racks and at her feet. Unless the journey that a man and woman, who are not relatives and merely friends, take together is a very short one indeed, he does not assume the privilege of paying for her ticket, unless its value represents only a very trifling sum of money.

When the price of the ticket is in short more than

fifty or sixty cents, and the lady neither a friend of very long standing, nor a relative, nor a woman greatly his junior, he should without demur accept the money she gives him in exchange for the bit of pasteboard, and only arrogate to himself the right to pay the porter who checks her trunks and to buy for her such papers and magazines as will contribute to her amusement on the journey.

If at the stations, where they enter and leave the train, porters for the hand luggage are also employed, the lady's escort has a right to pay, from his own pocket, the tips necessary for those employées.

On entering a train a woman's escort permits her as a rule to precede him down the aisle. He also gives her the inside seat, or, in other words, that one nearest the window, and whether the trip is short or long, the masculine companion is always privileged to excuse himself and spend a part of the time, at least, in the car reserved for the devotees of My Lady Nicotine.

Before the destination is reached, however, a gentleman, when he accompanies a woman, whether he is her friend, acquaintance merely, or her husband, is careful to return to her side, in order to help her into her wraps, gather together her small luggage and assist her to alight. These attentions he can supplement by giving her trunk checks and address to the expressman, by calling a cab for her or by piloting her aboard a street car and safely depositing her at her own door.

In the circumstances of a long journey, lasting for one or even several days, the escort can, after the first few hours of travel, really show his feminine companion a favour by taking himself off at intervals to the

smoking car. Conversation is apt to lag after a prolonged *tête-à-tête* and the smoking car is then a true solace to the woman traveller as well as to her masculine companion, who need not feel that she is languishing in boredom during his absence or that it is a rudeness, while seated at her side, to peruse the morning papers or look over the new magazines.

Perhaps the most trying travelling companion in the world is the individual who feels it his or her duty to discourse hour after hour to the *compagnon de voyage* who is longing for a nap, or a smoke, or a quiet hour with a tempting looking novel. Consequently the man who adopts, with discretion, the smoking car habit is the one who helps his own and his comrade's time to pass more quickly and lightly and who is able to keep up his spirits and conversational good cheer to the very end of even a long journey.

To many persons who travel more or less, and especially to men who, from time to time, are called upon to play the part of esquire and protector to travelling maids and matrons, a very serious difficulty presents itself for solution in the form of the essential etiquette for

The Dining Car

"Who is to pay for the lady's lunch, or dinner, or breakfast, or tea, when she enters the dining car with a masculine companion?" asks a puzzled correspondent who has evidently been troubled with doubts and difficult experiences.

The answer to this query is, the lady, of course, unless she takes but one meal aboard the train and the escort feels it his pleasure and his privilege to act as

her host upon the occasion. A feminine travelling companion can easily afford to let her man friend, even if he is not in any degree a relative, pay for a single meal for her; but if a woman meets a gentleman who is her friend of long or brief standing, aboard a train and they go into the dining car together and sit together, she cannot expect that he will pay for her lunch or dinner. Not only should she not expect it, but she should not allow it; and when she is, so to speak, officially escorted by some kindly man who is travelling the same route as herself, she must gently insist and persist in paying for nearly all, and if possible all of her meals. Her escort can tip the waiter for them both if he chooses.

When a man meets a woman friend aboard a train and asks her to go into the dining car and lunch with him, she then regards him as the host of the occasion and does not offend him by offering to pay her share of the expense incurred. A woman when travelling, however, must be always careful to maintain her independence in these small monetary affairs and never through diffidence or uncertainty, allow her company to force upon a man friend or even a man relative, unless he is her brother or very near cousin, any undue expense of any kind. She who travels alone must, indeed, be careful of many things and at no time is strict etiquette more properly and effectively observed, even to the very letter, than by

A Woman at an Hotel

On arriving alone and unvouched for at a great hotel in a large city, a woman is not infrequently met with the clerk's courteously expressed refusal to give

her accommodation. Hotels of very high standing and the best management will only admit a woman when she is accompanied by a masculine relative or by another woman and luggage, unless her appearance gives unmistakable evidence of good social position, or unless her rooms have been engaged beforehand by wire or by letter. This rule is a wise and a beneficial one when examination is made into its workings and the object of its enforcement and a young woman, travelling alone, can hardly show herself too discreet in her hotel manner.

On arriving at an hotel where she is known, or where her parents or friends have arranged for her to stay, she signs the register, writing her name as it appears on her visiting card. Beyond or below her name she adds as address, only the name of the city or country locality in which she resides. If accompanied by her maid she writes "and maid" after her name—when a mother and daughter put up at a hotel, the mother writes their name thus: "Mrs. John R. Parker—Miss Parker—Butte—Montana."

The woman who spends a few days or a few weeks alone at an hotel may entertain her friends as much as she pleases and enjoy great liberty all without exciting remark. However, if she enjoys the use of a private sitting-room and if she entertains a masculine friend or relative as her caller or as her guest at dinner, she must not invite him into her private sitting-room unless she is provided for the occasion with a chaperon. If, while sojourning at an hotel, she is invited out to dine, dance or go to the theatre, she should make it rather a point to return to her rooms, if possible, before midnight and when dining alone at her hotel, she can

suitably order her meal at least by seven o'clock if not before. A woman who dines alone at the fashionable hour between half past seven and half past eight, at so large an hotel as the Waldorf-Astoria in New York, for example, will find herself an unpleasantly conspicuous figure.

Breakfast, luncheon and afternoon tea can, however, be taken at any hour that suits the convenience of the lone woman guest, who, when eating alone, should not order wine nor assume a prominent place in any part of the dining-room.

While the woman who stops unaccompanied in an hotel is privileged to go and come through the main entrance, unless one for ladies is especially provided, and while the tea-rooms, writing-rooms, drawing-rooms, etc., are quite at her disposal, to be used as necessity and her convenience command, she should not, nevertheless, fall into the habit of sitting alone and idle in these public apartments. Into a quiet nook of some semi-private drawing-room she may slip to read her letters, her paper, or her book for a half hour after dinner, but the overcrowded reception rooms, the broad busy corridors and the noisy rotunda or palm garden, where the band plays and late diners sip their coffee or liqueurs, is not the proper place exactly for the woman of any age who is leading for the time being a quite solitary existence in a big city hotel.

This precaution need not be strictly followed, of course, in a country, seaside, or mountain-side hotel, where acquaintances are to be made, and for a week or more, or even for a few months, the hotel is to serve as the temporary home and pleasure ground of a woman guest.

Not less important than all the foregoing rules for graceful behaviour that obtain, when travels by land are undertaken, are those well recognised and well systematised regulations that are observed when a traveller sets out upon a voyage by sea.

Steamship Etiquette

While travelling alone across the ocean, no truly amiable and gregarious passenger need suffer from loneliness. It is at table that acquaintances are first and most easily made, for after the initial meal it is considered polite every morning and evening to greet those persons who share one's table accommodations. Good morning and good evening and a slight graceful bow serve as sufficient introduction to the persons who sit to right and left and in front of one; then to offer such harmless common-places of conversation as comments on the weather and the ship's run and the comforts of the vessel lead the way naturally into general talk. After this, on deck and in the corridors, library and drawing-room, it is permissible not only to speak freely with one's table mates, but to venture to talk to other passengers.

Formal introductions are really not necessary at sea. The utter lack of conventionality in the life renders this ceremony non-essential, though not always is it dispensed with. A woman can introduce her husband, brother, sister or friend of either sex to an acquaintance she has made or a friend whom she has had the good fortune to find on board. A brother who is very punctilious, may bring up and formally introduce to his sister, some nice man of whose name and antecedents and manners he has learned much

that is favourable in the smoking-room, and a diffident young man may put himself to all sorts of pains to secure an introduction to a lady whose acquaintance he cannot pluck up courage or the opportunity otherwise to make.

Introductions on shipboard are made in the same fashion as on land and one passenger can introduce herself or himself to another by saying: "*Mrs. Brown, I saw your name in the passenger list and I am going to ask you to let me introduce myself to you on the strength of my long acquaintance with and great affection for your sister, Mrs. William Barr, of Cleveland,*" or "*Mr. Clark, I feel I already know you through our common friend, Mr. Heywood, of New York, I am Edward Field, of Philadelphia.*"

On some of the new ocean going steamers a master of ceremonies is now employed for the purpose of bringing diffident passengers together, for shy and uncertain folk are sometimes slow to speak and make friends on the big crowded boats and have not even sufficiently the courage of their convictions to wish good morning or good evening to the Captain and officers.

It is possible on shipboard to speak to the persons seated near one on deck and to offer them small courtesies and greetings night and morning. It is not permissible though to assume the use of another passenger's chair, rugs, pillows, or books, or to move a fellow voyager's chair in order to make a better place for one's own. Again it is hardly considered polite to read aloud on deck where the sound may annoy dozing passengers and readers. Again it is inconsiderate to indulge in ship's gossip, in criticisms of others, and

to launch complaints at the accommodations and service provided in a tone that rises above the carefully confidential. A passenger with grievances is a distinct nuisance, and a passenger full of tittle tattle and comments on the behaviour of this person and the vulgarities of that one, is really a dangerous and disagreeable member of a ship's company.

Young ladies travelling with their chaperons or travelling alone, need not demonstrate their extreme particularity of behaviour by sternly repressing the friendly overtures for talks and walks, made by young men on board, but they should be careful not to sit out on deck with them after eleven o'clock, not to tramp the decks after bed time hours, singing and laughing to the annoyance of quiet folk and not to take part in late, gay and unchaperoned suppers in the saloon.

On the German steamers it is considered no breach of etiquette for a woman to go after dinner with a man friend, or with her chaperon, or husband, or brother to the smoking-room and enjoy her coffee, but on the English, French and American liners, this custom is not in vogue and must not be enforced by even the most innocently gay and venturesome young lady.

The Sea Concert

When towards the end of the voyage a concert is given or any entertainment is held, at once for the purpose of amusing the passengers and contributing to a charity fund, it is proper for any accomplished individual to accept an offer to take part in providing the diversion or even to volunteer to the committee to do so. It is not obligatory to do so nor

to yield to the committee's invitation to sing, play or recite unless the opportunity makes a pleasant appeal.

It is hardly polite to absent oneself on this occasion and not to contribute something to the collection taken up after the concert is to show a very indifferent and selfish spirit indeed. On board the English and some of the American ships a religious service is held as a rule on Sunday, when the weather permits and there is a clergyman on board. To attend this service or not is a matter that every passenger is entitled to settle with his own conscience, but it is not requisite, as some good ladies believe, to attend church on shipboard in hats, veils and gloves and even to carry parasols.

When Leaving the Ship

It is only polite to bid adieu to the Captain and officers if anything more than the conventional daily greetings have been exchanged with them. Sometimes the Captain and his lieutenants hold themselves quite aloof from the passengers, and then no formal farewells are necessary, but in any event it is only courteous to go about, a little while before the ship reaches her dock, and say good-bye to all those fellow passengers with whom even a passing friendship has been maintained.

To shake hands cordially with Mr. and Mrs. and Miss Brown, Jones and Robinson, and say that it has been a pleasure to know them, that it is your hope that chance will throw you and them into one another's company again is nothing more than kind and mannerly. An exchange of cards sometimes accompanies

these leave takings, the cards being given and received merely as trifling pleasant souvenirs except where the foundations for a real and lasting friendship have been laid as is not infrequently the case during a long and pleasant voyage.

Travellers' Tips

In an American railway station and on the train a traveller is served in turn by many porters, and by each and every one of these some *douceur* is expected. The man in the baggage-room who gathers together and checks the trunks will accept nothing less than twenty-five cents for his labours if there are more than two trunks and heavy ones at that. The economical owner of one or two light trunks can bestow ten or fifteen cents and feel that he or she has risen adequately to the occasion. If a porter is employed to carry hand luggage aboard the train and finds the traveller a seat, another ten cents should be forthcoming, though many persons are too timid or too liberal handed to offer less than a quarter of a dollar for such assistance.

When a meal is taken in the dining car a tip representing ten per cent. of the cost of the luncheon or dinner is supposed to be adequate compensation for the waiter. Double that amount can be given nevertheless, but the woman who travels alone can safely cling to the rule and expect that her fee will be pleasantly received. This same regulation holds good when meals are taken at restaurants along the route, unless nothing more than a sandwich and coffee are ordered at a counter and eaten as the traveller stands. Then no tip is necessary.

After a night spent in the sleeper, the porter, who makes the beds and does the shoes, expects to collect not less than twenty-five cents from every passenger and more may be given him if he has been called upon to run special errands and do many small favours.

At an hotel, the chambermaid, the boy that does the boots, the porter who carries the traveller's trunk to and from the bedroom, the table waiter, and the elevator boy should all be tipped. The size of these fees depends very much upon the length of the sojourn in the hotel. After a stop of over thirty-six hours, for example, the porter and chambermaid can be given twenty-five cents each, the boots' boy ten cents, the waiter fifty cents, and the elevator boy ten cents at most. After a sojourn of a week the chambermaid will expect forty or fifty cents and the boots' boy twenty-five and the elevator boy as much as the boots. The porter's fee, however, remains stationary at twenty-five cents, and the waiter can be tipped at the ten per cent. rate. At many hotels there is a door porter who expects to be remembered by the departing traveller to the extent of ten, fifteen or twenty-five cents, according to the length of time that the shelter of the house has been enjoyed.

On board a steamship the tip tariff is fixed and observed by persons of easy means and liberal habits at the rate of ten shillings or two dollars and a half all round. The men servants to be remembered are the deck, bedroom, table and bathroom stewards, the stewardess and the boots. Masculine passengers do not tip the stewardess and the women travellers have no need, as a rule, to remember the boots, whose fee

by the way is a dollar, or perhaps as little as fifty cents or as much as five shillings.

On German and Dutch ships contribution of no less than twenty-five or fifty cents is made to the fund gathered up for the band of musicians. Now, while the conventional tip to stewards and stewardesses is ten shillings, a passenger who receives constant attention from any one of these employées is expected to give more than the regulation fee. A woman passenger who has been ill throughout the voyage, and has been carefully tended and constantly by her stewardess, should give that ministering sea angel at least five dollars. This same little donation is made to the bedroom steward by an afflicted masculine passenger.

A traveller who has given the ship's employées no trouble at all, who has had no meals on deck or in bed and asked no favours, and who is a person of narrow means can, on the other hand, reduce the sum of the whole outlay in fees, by giving two dollars or eight shillings to every steward and stewardess whose services have been enjoyed. The ship's doctor is paid for any aid and comfort he may be called upon to render, according to the different regulations that prevail on different steamship lines. Sometimes the doctor sends a little bill for advice given and drugs administered; sometimes he makes no charge at all and sometimes he leaves the whole matter to the dictates of the passenger's conscience and generous instincts.

In this last event a well-to-do passenger will send or present to him a fee of not less than five dollars or a guinea, while two dollars and a half cover the obligations of an individual of limited means. When the

doctor has been in constant attendance on a very sick traveller, this fee must be liberal in proportion.

Travellers' Dress

Unless bent upon a very short trip by rail a man does not wear either a silk hat or a frock coat, or light coloured gloves and necktie. By sea or land he will look best in a plain sacque suit of grey mixture or dark blue serge, dark dogskin gloves, a straw hat, or derby—when travelling by rail—laced calfskin or tan leather shoes, and white or coloured linen. At sea a cloth cap is usually worn, and at sea a gentleman does not travel in a yachting suit and cap.

In the evening, for dinner, on board the greatest Atlantic liners that are patronised by wealthy and fashionable folk, the masculine passengers make a careful dinner toilet, wearing short dinner jackets with their white waistcoats, white linen and black satin neckties. If a gentleman on board a steamer does not choose to don full evening dress for dinner, he can appropriately change his sack suit for a black cutaway coat and dark grey or black trowsers. When stopping at an hotel a masculine guest dresses in full and conventional evening toilette when he is dining with ladies, or he can adopt a cutaway or frock coat suit for an informal appearance in the hotel dining-room.

A woman who travels by rail should not wear many and delicately coloured ostrich feathers or flowers in her hat. A railway train is not the place either in which to display white or pale tinted gloves, a long trained gown garnished with lace, etc., or flowing or sumptuous wraps. A simple dark frock of voile,

serge, taffeta, homespun or faced cloth is the desirable costume for a railway trip, and earrings, jeweled chains, a jewel encrusted watch, many costly rings and strings of pearls are glaringly out of place in these circumstances.

At sea, for deck wear, a woman should adopt a simple dark gown of walking length, a small, very plain, round hat and dark veil, and easy low heeled shoes. For dinner a gay silk blouse, or pretty foulard gown, or lace waist worn with a silk skirt are effective substitutes for the plain dark gown. For steamship dinner a bit of decorative jewelry can be worn, but on a sea going vessel any display of jewels is at once vulgar and dangerous.

It is not proper to wear that incongruous garment known as the "tea gown" in steamship company nor to appear outside one's stateroom in anything but the tidiest of toilettes. The woman who comes to the steamship breakfast table in curl papers and a loose elbow sleeved dressing jacket—however becoming and costly the latter may be—and the man who appears on deck wearing his bedroom slippers and jacket are not affording a demonstration of good taste, dignity or good manners.

At an hotel a woman wears either her travelling gown or a simple becoming morning dress and she can breakfast, lunch and tea in her hat. For dinner she should make a toilette, wearing much the same type of costume as has been advocated above for steamship table. If she is dining with friends and is going on to the theatre afterwards she wears her hat and such jewels as may seem appropriate to the occasion. In case she intends to sit in her own or the

public rooms with her friends after dinner, she wears no hat. Neither at an hotel or steamship dinner table, should a woman appear in a decolleté gown, in spite of the fact that most women do so on the Continent and in England when dining at fashionable restaurants.

Chapter *TWENTY-THREE*

Etiquette in Foreign Countries

ETIQUETTE at home and abroad differs only in details, but in details of no slight importance, and when an American finds himself for the first time

In France

he will very soon discover that there is much good-will to be won or lost through the proper or improper use of stereotyped terms when addressing friends or strangers. For example, in France, however slight an acquaintance is claimed with the language, it is necessary to know that no answer should be given in the brief negative or affirmative.—Yes and no (oui and non) are always followed by Monsieur or Madame. In giving anyone good night or good morning, in rendering thanks, or bidding a brief good-bye, it is again essential to say:—*Bonjour, Madame; bonsoir, Monsieur; merci, Mademoiselle;* or *au revoir, Monsieur.*

In the shops, clerks and floor walkers expect to be greeted with a polite good day, to be addressed as Monsieur or Madame and to be again politely hailed with a good day when the customer departs.

At an hotel the waiters are addressed as *garçon*, but the waitresses and the woman at the desk in a restaurant are all spoken to and of as *Madame* or *Mademoiselle*.

An officer in the Army is not however greeted as *Monsieur*, but as, *Mon Capitaine*, *Mon Général;* a nun as *Ma sœur* and an ecclesiastic as *Monsieur le curé*. Even the concierge and his wife are spoken to as *Monsieur* and *Madame* and the ladies of highest title are addressed as *Madame*. A titled Frenchman, on the other hand, expects to be hailed as *Monsieur le Comte*, *Monsieur le Baron*, *Monsieur le Professeur*, etc. In France again it is considered excessively rude to walk so recklessly and rapidly along that other pedestrians are jostled or incommoded. If a stranger is pushed out of his way or run into, no matter what the occasion for haste may be, it is considered inexcusable to hurry by until careful apologies have been offered for the great breach of good manners.

Railroad Etiquette in France

An American in France must not so belie the true good breeding of his countrypeople as to try to steal a march upon others in securing his seat in a railway carriage; he must not open or close the window of a carriage without first asking permission of those nearest him, and on leaving a carriage that has been shared with others, it is considered only civil to bow courteously and lift the hat. This grave and graceful courtesy is extended to total strangers as well as to even passing acquaintances, for in France a great deal of very admirable good feeling and amiable sentiment is implied by knowing when and where to

Lift the Hat

When a funeral passes, nearly all pedestrians in town and country pause one instant and the men lift their hats. The women bow slightly. A Frenchman and an acquaintance will again expect his masculine American friend not merely to nod on recognising him in the street, but to ceremoniously lift his hat, and a young American abroad must wait for the old and more distinguished Frenchman to salute with the hat lifting gesture before he offers to remove his own head gear.

An American however, must bear in mind that all his feminine French acquaintances will expect him to lift his hat before they offer to bow. Should he stop at a country or seaside hotel in France, for a longer period than twenty-four hours, he will be regarded as a courteous man if he bows on meeting any of the women guests of the house, though they may be total strangers to him. This privilege of saluting does not, it must be added, answer as an introduction.

Frenchmen of all classes regard it as quite proper to ask a passer by in the street or on the hotel terrace, for a light for a cigar or cigarette. When the American is requested to lend fire from his fragrant weed, he must do so unhesitatingly. The cigar or cigarette must be held out so that the would be smoker can touch its tip with his own, and a match should in no case be offered in place of the lighted cigar. To do so would be to slightly insult the petitioner for the favour and when the light has been secured, and the stranger lifts his hat with murmured thanks, it is necessary for the perhaps astonished American to lift

his own and assume the expression of one who grudges not in the least to oblige a fellow smoker.

Dinner Etiquette in France

Ordinarily, invitations to dine are sent out in France one week before the date set for the feast and the recipient of an invitation is expected to oblige with a prompt reply. One week after the celebration of a dinner the guest should pay his *visite de digestion.*

The American man or woman who is asked to dine in France should arrive at least a quarter of an hour before the meal is to be announced and when a formal and fashionable dinner is given, the guests dress as directed on pages 106 and 107. All French dinner parties do not invariably necessitate the wearing of *décolleté* gowns and swallow tailed coats and the American who is asked to dine in Paris, at a house where no marked formality is to be observed, wisely wears, if a woman, a pretty high necked, long sleeved, afternoon or theatre costume, and if a man, a frock coat, high buttoned waistcoat, etc. When an American is in doubt as to the correct costume for a dinner party, he or she is privileged to ask advice of the host or hostess, who very often, when issuing their notes of invitation, drop a gentle hint as to the appropriate dress for the evening.

The order of the dinner procession in France is different from that we know in America. The host leads the way to the table with the most distinguished woman guest on his arm. The hostess follows with the most important masculine guest and then the rest of the company proceed arm in arm.

At the conclusion of the feast the hostess rises and the guests do not crumple their napkins and leave them thus on the table. A dinner napkin should be partially folded and laid neatly beside the last plate used, and both men and women make their way back to the drawing-room in the same order in which they quitted it. The coffee and liqueurs are served at the table when the dinner is an informal affair and the hostess pours and prepares the coffee for the guests. In the event of a big and formal dinner these liquids are brought to the drawing-room and there the hostess presides at the coffee tray.

Calls and Cards in France

Calls are paid as frequently in French as in American society and the hours for calling are between two and six o'clock in the afternoon. The ceremonies to be observed during a call are quite the same in France as in the United States, with the difference that a man wears both his gloves when he enters a drawing-room and that the hostess does not rise to greet any masculine caller, unless he is an elderly or distinguished person or a member of the clergy.

A French hostess introduces as freely and carefully as the American hostess does, but on introduction it is not necessary to shake hands.

Cards are very sparingly used in France and are left only when the individual called upon is not found at home. Very often a dinner call is paid by the mere business of leaving a card with the concierge of the apartment house in which a hostess resides. This card is eventually carried up to her, and if one of its corners are turned down she will understand that a

call was implied though not made, for the significance of the bent corner of a visiting card still holds in France.

Balls

In Paris and the other great cities of the Gallic republic big balls begin late and last long, but the most popular entertainments with dancing given in France are *cendrillons* (Cinderellas) beginning at eight o'clock and concluding at twelve, and *bals blancs*, where all the ladies are in white gowns and only maidens and bachelors take part. At the *bal blanc* the masculine guests wear conventional evening dress or, with their swallow tailed coats, adopt knee breeches, silk hose and buckle shoes. They all wear white flowers in their buttonholes, and at a ball in France a man is privileged to ask a woman to dance without first securing an introduction to her. A masculine guest can take his dancing partner for a walk about the rooms and to supper at the buffet, but he cannot ask her to sit out a dance with him nor retire into a dusky nook or sheltered corner for a quiet *tête-à-tête*.

Weddings

A French wedding is usually celebrated with a double ceremony; the first which is the civil and the second which is the religious marriage. The first ceremony ordinarily precedes the second by at least a couple of days and only intimate friends and near relations are asked to be present; to the affair at the church the whole acquaintance of bride and bridegroom are invited and the guest who is not able to attend, sends cards to the bride's parents as directed on

page 186. Rice and old shoes are not cast after the happy pair when they leave the bride's home.

Correspondence

When writing a note or letter to a French person it is most essential to leave, at the left hand side of the sheet, an adequate margin and the greater the social place and distinction of the recipient of the missive, the ampler this space must be. When a man writes to one of his own sex and an intimate friend as well, he begins his letter thus: *Mon cher ami*, or *Mon cher Charles*. Such a letter ends thus: *Bien à vous*, or *bien cordialement à vous*.

Implying a lesser degree of intimacy the letter begins: *Cher Monsieur*, or *Mon cher Monsieur H.* and should end with: *Croyez à mes sentiments dévoués*. To a stranger, or comparative stranger, a man would begin his letter simply with the word *Monsieur* and conclude with: *Recevez je vous prie l'assurance de ma consideration distinguée*.

A man writing to a woman friend begins his letter thus: *Chére Madame et amie*, or *Chére Mademoiselle*. A woman who is a stranger or with whom can be claimed the slightest acquaintance, is addressed by a masculine correspondent as *Madame* and the conclusion should be expressed by: *Veuillez, Madame, recevoir l'expression de tout mon respect*.

A woman writing to a man friend begins her letter with *Monsieur*, or *cher Monsieur A.*, and she concludes by writing, *Agréez, cher monsieur, l'expression de mes sentiments d'amitie*.

When writing to a masculine stranger, a woman's letter begins with *Monsieur* and concludes with: *Veuillez*,

monsieur, recevoir l'expression de mes sentiments distingués. An officer in the army is addressed as *Monsieur le commandant*, etc., and to a workman it is proper for either a man or woman to write thus: *Monsieur H.*, or *Cher Monsieur H.*, or: *Je prie M. H. de vouloir bien*, etc., and the ending in that event would be: *Veuillez recevoir mes meilleurs compliments.* For a tradesman a well expressed French letter begins with *Monsieur L.*, or *Madame L.*, and ends with, *Agréez Monsieur L. mes civilités.* To a servant, who is to be engaged, it is proper to begin with, *Je prie M. V.*, or *Mad. V., de vouloir bien*, and when a pupil or a former pupil writes to a teacher or professor, he or she addresses the instructor as an inferior writing to a superior.

When writing an address in French upon an envelope, or when beginning a written communication in French, it is never permissible to abbreviate the titles, *Monsieur*, *Madame* or *Mademoiselle* into *M.*, *Me.* or *Mlle.*

In a French Pension

The mistress of a French pension is always addressed as *Madame*, and treated with great respect, and though she nearly always presides during breakfast and dinner at the head of her table, she does not trouble to introduce her guests to one another. It is therefore quite proper for the newly arrived stranger in the pension to speak to all the fellow boarders. This rule, which makes for agreeable freedom in intercourse, is followed all over continental Europe. French servants in a pension, hotel or private house, expect to be politely greeted with a "good morning," and the con-

cierge of a French apartment house also desires to be similarly and courteously recognised.

Turning now from France to her neighbour across the Channel, we find that

In England

the etiquette is almost identical with that we observe in America. Balls and dinners, calls and garden parties, luncheons and musicales, funerals and weddings are celebrated in a fashion so nearly like that which is considered best and most approved in the United States, that there is no necessity for dwelling here upon the insignificant differences in details of ceremony that may occasionally be noted.

The only difficulty, in dealing successfully with a social situation, that ever presents itself in England to the visiting American, is the question of titles and their proper recognition. Titles in England carry great weight and must not only be treated with respect, but be carefully and correctly used. The highest title in the British Empire is of course held by its sovereign and his or her consort, and therefore, when

Addressing Royalty

it is essential to employ not only a respectful form of speech, but a fixed form. This for the King is "*Your Majesty*" or "*Sir*." The Queen should be addressed as "*Your Majesty*," "*Madame*," or "*Ma'm*." The "Sir" and "Ma'm" is used when answering a question put by either of these royal personages, for it is not permissible to say briefly "No" and "Yes" to the representatives of the nation's Majesty.

The Prince and Princess of Wales are addressed as

"*Your Royal Highnesses*" and the respectful suffixes of "*Sir*" and "*Madame*" can be also added to any reply made to their remarks. The children of the King and Queen and of the Prince and Princess of Wales are also addressed as "*Your Royal Highnesses.*" The King's brothers and sisters should be similarly addressed. In speaking to the Princess Victoria or the Princess of Wales, or the little daughter of the latter, the proper form to use would be: "*Does your Royal Highness find,*" etc., etc.

When the King and Queen of England appear in public it is courteous for an American man to lift his hat and for an American woman to bow slightly. The same courtesy is shown when the Prince and Princess of Wales or one of the King's children, sisters or brothers drive through a street or enter a public building. When a member of the royal family enters the theatre or opera house, the audience stands until they are seated, and the Americans in the audience should follow suit in this demonstration of respect.

When the occasion arises for an American to

Address an English Peer

or a person of high hereditary title, no such degree of respect is shown as is necessary in the case of a royal person. A duke is spoken of, unless he is a royal duke, as "The Duke of Blankshire," and formally he is spoken to as "*My Lord Duke*" or "*Your Grace.*" The American who addresses him as an equal would call him merely "*Duke,*" and the same rule is observed for a Duchess. Formally she is addressed as "*Your Grace,*" familiarly as "*Duchess.*" The eldest son of a Duke holds only a courtesy title, or the highest of the

lesser titles of his father. In the eyes of the law of England, he is no more nor less than a simple esquire, but socially he is a Lord, or Marquess, or Baron, provided his father or more distant ancestors were Marquesses or Barons immediately before they were elevated to the ducal degree.

Whether the eldest son of a duke is by courtesy a Marquess or a Viscount, he is called "*Lord Blank*" by those who have occasion to directly address him. His wife is spoken to as "*Lady Blank*," and the younger sons of a duke are addressed as "*Lord John*" or "*Lord Henry Blank*," for they take the family name of the house to which they belong.

The daughters of a duke are all addressed as "*Lady Laura*" or "*Lady Jane Blank*," for their surname is the same as that which the younger sons bear.

A Marquess, whose title is not merely an empty courtesy appellation, like that of the eldest son of a duke, is formally addressed as "*My Lord*" or "*Your Lordship*." He is called "*Lord Blank*" or "*Marquess*" by his friends and equals, whether English or Americans. A Marchioness is called "*My Lady*" or "*Your Ladyship*" on formal occasions and by inferiors. By her friends and equals she is addressed as "*Lady Blank*" or "*Marchioness*."

The eldest son of a Marquess also bears a courtesy title and is spoken to as "*Lord Blank*." The daughters of a Marquess are "*Lady Mary* or *Susan*" and their surname is the family name, which may be Lloyd or Thompson. All daughters of dukes, marquesses and earls are addressed by their friends and equals as "*Lady Mary*" or "*Lady Jane*" as the case may be. An Earl is formally addressed as "*My*

Lord" or "*Your Lordship*," but he is merely *Lord So-and-so* to his friends, or even to strangers whom he meets as equals. The wife of an Earl is formally addressed as is a Marchioness. By her social equals, she is addressed as "*Lady Strafford*" or "*Lady Wymiss*."

The eldest son of an Earl is "*Lord Blank*." The younger sons of an Earl have no title and the daughters of an Earl are addressed as are the daughters of a Marquess. A Viscount is formally addressed as is an Earl and familiarly he is called "*Lord Blank*." His wife is addressed as is the wife of an Earl and his children have no other title save "Honourable." Neither in formal nor familiar speech, however, is the "Honourable" used, and the sons and daughters of a Viscount are spoken to and of as "Mr. and Miss." They are introduced, however, as "The Honourable Violet," or "The Honourable Reginald Jones."

A Baron and Baroness are addressed as are a Viscount and Viscountess and their children have the same titular rank.

According to strict interpretation, a Baronet is not a nobleman, nor is he a Lord: he only enjoys an hereditary title. He is addressed both formally and familiarly as "*Sir Thomas*" or "*Sir Stephen*," without the addition of his surname. His wife, however, is addressed as "*Lady Brown*" or "*Jones*," not as "*Lady Laura*" or "*Lady Mabel*." The children of a baronet have no title.

A Knight and his wife are addressed both formally and familiarly as is a Baronet and his wife and their children are called Mr. and Miss Jones, as the case may be.

When

Addressing the Clergy

another difficulty in properly placing titles sometimes assails the uninitiated American and shall be explained here.

The Archbishops of Canterbury and York, and all but two of the English bishops, are privileged to sit in the House of Lords and are called "Lords Spiritual." Therefore, in addressing these ecclesiastics by word of mouth, it is necessary to give full recognition to their great dignities.

Formally an archbishop is called "*Your Grace.*" Familiarly he is spoken to, but only by his friends and equals, as "*Archbishop.*" All English bishops are formally addressed as "*Your Lordship*" or "*My Lord.*" By their friends and equals they are called "*Bishop.*" The wife of either an Archbishop or Bishop is "Mrs. Brown" or "Jones." The children are Mr. and Miss Brown or Jones.

A Dean comes next in rank after a Bishop and is addressed formally and familiarly either as "*Mr. Dean*" or "*Dean Jones.*" His wife is "Mrs. Jones." An Archdeacon is addressed with no more ceremony than is a dean, and his wife has no title. Canons, vicars, rectors and curates are "Mr. Brown" or "Jones," as the case may be.

Addressing Lawyers and Statesmen and Officials

In England it is not customary to call a member of the judiciary "*Judge Thompson*" or "*Judge Brown.*" A judge may be spoken of as "*Mr. Justice Brown.*"

In his court he is addressed as "*My Lord*," "*Your Lordship*," "*your honour*" or "*your worship*," according to the position he occupies, but in private life a judge who has no title conferred by the King, nor by inheritance, is spoken to as "*Mr. So-and-So.*" If a judge does possess a title he is accordingly addressed by his equals in private life as "*Sir James*," or "*Lord Charles*," or "*Lord Montford.*" The prime minister and the members of the Cabinet are addressed both formally and familiarly as "Mr. Blank" unless they possess titles and use them. The Lord Mayor of London is spoken of as "*His Lordship*," and if addressed at a social gathering, is called "*My Lord Mayor.*"

Addressing Persons of Other Professions

Officers of the Army and Navy are in England addressed by strangers and friends, equals and inferiors as in the United States, and by their professional titles, unless they lay claim to hereditary or conferred titles, and then they are known as "*Lord Roberts*," "*Lord Kitchener.*" In England an artist, actor, author, or physician is called "Sir Thomas," "Sir James," or "Sir Henry," if he claims a title. If not a physician, is only called "Doctor" when he has gained certain degrees, conferring his professional title upon him. All practising physicians in England are not addressed as "Doctor," and formerly no surgeons were given this title. Nowadays, however, it is far more customary to address all physicians and surgeons by the professional appellation. A dentist is never called "Doctor" but "Mr." in England.

Going to Court

The American woman who wishes to be presented at Court, can compass the object of her desires by following one of two means that will ensure her dignified appearance at Buckingham Palace. She can either be presented by the wife of the American Ambassador or by some English woman of title and position, who has herself been received by the Queen. The American Ambassador has a right to send to the proper authorities who deal with such matters the names of no more than four of his countrywomen as suitable for presentation on those occasions when their Majesties hold Court. Not very many years ago our Minister was allowed to send up more than four names and his wife always stood sponsor for a goodly group of pretty American women. Since the accession of King Edward, the rules and regulations governing the ceremony of presentation have been changed somewhat and no more than a quartette of fair Americans may at one Court kiss the hand of Queen Alexandra.

During the life of Queen Victoria, Drawing-rooms were held at Buckingham Palace, and always during the day. Now Courts are held at 10.30 in the evening. Four Courts are held every Season, two very early in the Spring, two later on. This gives a chance only to sixteen Americans who wish to appear under the auspices of the American Ambassador, who requires that those who wish to take advantage of the privileges he has to offer shall register their names at the offices of the Embassy in Victoria Street, London, in ample time before the holding of a Court.

Not only must the applicant for presentation reg-

ister her name with the Ambassador and give every proof that she is a worthy representative of American society, but she must bring him, in addition, a letter of strong recommendation from some member of our Government, who either personally or indirectly is very well and highly known by or to the Ambassador. Those who make application for presentation have their names sent up to Buckingham Palace in the order in which they applied—after their qualifications and letters, etc., have been duly examined and accepted by the Ambassador. When the persons in authority signify their approval of the names on the Ambassador's list, invitations to appear at their Majesties' Court are then issued from the palace and the lady who is entitled to present herself must be at pains to conform to the rules that govern certain details of

The Court Costume

A Court or presentation dress must be amply trained, and with it a head dress, consisting of a white veil and three ostrich feathers, must be worn. Any competent and fashionable London dressmaker knows what a Court dress should be like, and can guide and direct her customer safely in the management of the all-important details. A Court dress for a young and unmarried woman is always best taste when its fabric is white and diaphanous. A young lady, unless a matron, should not wear diamonds, nor even many pearl ornaments on her presentation, and she should be careful to learn well beforehand how to enter the royal presence, to curtsey, to kiss the Queen's hand, and then how to find her way gracefully out of the long room in which the great personages are assembled.

The King's Levées

Gentlemen are not received by the King and Queen in this ceremonious fashion on the occasion of a Court. Therefore the American man who desires to be presented to His Majesty is permitted, through his Ambassador, to attend one of the levées which the king holds, not at Buckingham, but at St. James' Palace. A levée is held at twelve o'clock, and the American who is not privileged to don a uniform for the occasion must wear to the King's reception what is known as levée dress. This consists of swallow tail coat of cloth, with standing collar, steel buttons and lace ruffles. A white or velvet waistcoat is worn with this, and if long cloth trousers are adopted, instead of knee breeches and silk stockings, a gold lace stripe runs down the outside of either leg. A small steel or gilt sword with chain and white scabbard is fastened on to the waistband and a cocked hat is carried under the arm.

Etiquette in Germany

In Emperor William's country, social rules differ slightly in every one of the various smaller Kingdoms and Duchies that compose the whole German empire. In consequence no hard and fast regulations can be laid down as fixed and safe to be followed in all parts of the Teutonic land. The hours for paying calls, and the custom of leaving cards, and the approved hours for dinner parties, etc., change in the East and West, Northern and Southern sections of the country. Calls, however, are ordinarily most graciously received when made about four in the afternoon or a trifle later, and

it is discreetest for the traveller from the United States to leave cards or send them in after the fashion followed in America.

In Germany, as in France, a gentleman does not wait for recognition to come first from those feminine acquaintances whom he passes in the street. He lifts his hat and bows instantly upon recognising a woman friend. At a private ball he can ask a woman to dance with him without securing an introduction to her first, but in Germany it is necessary at all times to give to women and men alike full and courteous recognition of their position and titles. In all parts of the country a wife shares, contrary to French, English and American custom, the dignified appellations bestowed upon her husband, and the wife of a physician, professor or official, naval, military or otherwise, will expect to be addressed as *Mrs. Doctor So-and-So*, *Mrs. General Blank*, etc., etc. All men who enjoy official or professional rank and titles are addressed as "*Mr. Doctor*, *Mr. Professor*, *Mr. Lieutenant*, etc. To fail to make use of the "Herr" before the title is, in Germany, regarded as a grievous breach of good manners. Domestic servants, employees on railways, in hotels, restaurants, etc., clerks in shops, offices, and elsewhere are not, as in France, treated with any distinguishing marks of gentle courtesy.

Great ceremony is observed, however, when conducting correspondence with German friends or strangers. When writing to a man or woman of any social distinction, it is only polite to begin the address upon the envelope with this impressive inscription: "*To the high and well born Mrs. General Blank.*" To a person of lesser importance a letter of business or

social import should begin with "*Honoured Sir.*" With friends and equals who are not titled persons it is all-sufficient to use the same method of address as is employed when writing in English.

Chapter *TWENTY-FOUR*

Club Etiquette

CLUBS continue to multiply and men continue to join them, but to how many clubs one man need secure or seek membership it is not the duty of the writer here to specify. Nevertheless, no sensible man attempts to belong to more clubs than he can afford or can reasonably use.

Fees, dues, fines, and subscriptions, as well as costs incurred for food, special luxuries, and other accommodations, require an outlay of money which should be immediately forthcoming on the presentation of accounts and the falling due of membership taxation. He who rightly estimates the dignity and value of good credit always pays his club bills and dues with meticulous punctuality. Before joining a club, a young gentleman who has had no experience of the expenses involved in the enjoyment of this great luxury does well to inform himself, in detail and as approximately as possible, on these points. He must, moreover, allow a margin, over and above dues and reasonable personal expenses, for occasional hospitalities and generosities that the association with open-handed fellow members necessitates. It

is not advisable to join and frequent a club and hope at the same time to practice rigid economy. If this is done, necessary thrift will probably be interpreted as selfishness or downright meanness. Men are, as a rule, very fairminded in these matters and the just but exacting law of a club is that those who are not able to observe the customs of its members had best stay out of it. Having made up his mind to join a club, and having selected the fellowship he desires to enter, a young gentleman possessed of worldly wisdom seeks admission only through safe channels. The safest of these is opened by an acquaintance, of truly friendly nature, with a member who is popular. If this member is a friend of long standing, it will be possible to ask his help in procuring entrance to the club. Such a friend will not only propose an aspirant, but secure the sponsors to second the applicant's name. On receiving notification of his admission, the newly made member must immediately, by note or verbally, express his thanks to all those who rendered him assistance: at the same time fees and dues must be paid. Men who stand a good deal on their dignity sometimes wait to be invited to join a club and the rather cautious ones never ask to be proposed for any but business, political, semi-benevolent or wholly unrestricted athletic associations. Clubs organized for the pleasure and convenience of men of similar social, artistic, or special sporting tastes, and claiming a limited membership, must needs be approached with great circumspection. To a club known for its exclusiveness no man, careful of his name, asks for the privilege of membership. He waits for an overture to be made him by a member and perhaps an officer of the club. Otherwise the voting may go against

his name, and no sensitive man can fail to feel that the refusal of admission is rather a severe blow to his *amour propre*.

A Good Club Member

ON ENTERING a club as a member, a gentleman takes care first to inform himself of all the rules and regulations and never to infringe the written laws. But, in addition, he must rely on the suggestions of his friends or on his own powers of observation to discover the unwritten laws which are clearly defined in every organized body of his sex. He must, if reserved, learn how not to assume an exclusive air; how to argue good humoredly, and not stand too sternly on his rights: he must not accept courtesies and kindnesses without taking the promptest occasion to return them in as full measure as his opportunities will allow; and he must not be inveigled into intimacy with the gossips. Of these last every club boasts a corps, but a gentleman makes it a rule not to discuss private affairs or to mention his own or other men's womenfolk in general conversation with members who are not his intimates and who are notoriously indiscreet.

A good member never introduces to his club any man in whose behavior and uprightness of character he has not reason to feel all confidence. When putting a friend up at his club for the prescribed time during which a stranger may enjoy its conveniences, he takes pains to set down on his own visiting card or on a guest card the dates during which the club's hospitality may be enjoyed. If the friend he introduces is not a club member elsewhere, nor used to clubs, he must take pains to put him in the way of learning all the regulations

to which a guest must conform. Usually the member accompanies the friend he is introducing, when that individual makes his first appearance in the club-house. On this occasion the member presents his friend quite unceremoniously to those acquaintances at hand and at leisure to give the stranger some attention.

A Club Guest

WHEN invited by a friend to enjoy the hospitality of his club, a gentleman takes pains to note the date on which his guest privilege expires, and he intrudes not an hour beyond that point.

He need not expect that the friend who puts him up at his club will also be on hand to introduce him in person, though such kindness is always of material value. A club's guest should expect to be spoken to first by the regular members. In all respects a guest enjoys the club and uses it as a member would, but he must take the precaution of reading the rules and by-laws, if the regulations seem rather different from those followed in his own club in another part of the country. Before leaving the club finally, the guest must ask at the office for all his bills and pay them to the last penny and without discussion of charges made. The guest who tips the servants must only do so when tipping is allowed; he need also take formal leave only of those members who have been especially friendly and courteous. No guest on the privilege of an introduction has a right to bring any outsider into the club unless he ascertains that this is permitted. The hospitality enjoyed at a friend's club is almost as sacred as that accepted in his home: it should not be subjected to spoken criticism.

Country Clubs

AS THE greater number of country clubs are open to women as well as to men, the etiquette here outlined refers to conduct proper for members of both sexes. Country clubs are not very restricted in membership, therefore the business of securing membership rights is not very elaborate. A new resident in a rural neighborhood might reasonably expect to be invited to join the sporting or social rendezvous established in the community. Or it would be eminently proper for an aspirant for membership to ask assistance to admission from a friendly neighbor. An individual of good credit and bearing a reputation for good manners would hardly be refused club rights. But when admitted, a member should use the club with due regard not only to the laws established for its order and governance, but also with careful consideration of the feelings of others. A good country club member, of either sex, never assumes the right to smoke or eat in those parts of the building where food and tobacco are not allowed. There is no mistake more unfortunate than that of bringing large and noisy parties of strangers to tea or dinner on the club's premises to the very obvious disgust and inconvenience of regular members. A guest, therefore, who oversteps the bounds of reasonable privileges should not be again invited to enjoy the club's comforts. A discreet member forbears to gossip or criticize fellow associates in the club's grounds. When a party of friends is brought to a country club for an afternoon at tennis, golf, or croquet, care must be taken that the strangers do not violate any of the regulations laid down for observance by outsiders on the courts and

courses. A guest introduced for a day's or an afternoon's pleasuring at a club should not be allowed to pay for any meals nor permitted to offer tips to the servants. At a country club-house introductions are made with an entire absence of formality, and where special use of courts, caddies, traps, or boats is required, these should be reserved in advance.

Women's Clubs

A RECOGNIZED and popular institution to-day is the woman's club which in every respect is modeled on those social, sporting, artistic, benevolent, business, or political unions long established among men. There are to-day clubs to suit nearly every taste and financial degree in the feminine world, and, from the examples set them by their husbands and brothers, women have learned how to be clubable. She who does not know this, by instinct or intuition, may soon learn by acquainting herself with all the rules and regulations of that association to which she allies herself. On reading the printed charter and by-laws of the club which she has joined, a feminine member then has need to guard only against two rather involuntary weaknesses common to her sex: she must refrain from openly and too frequently discussing the club's management and her fellow members; and she must not, if sitting upon any of the boards or committees, resent too promptly the criticism offered of her well-meant efforts to promote comfort and pleasure. If, as a mere member, she has suggestions or advice, making for general improvement or radical changes, to offer, steps in the right direction may only be taken through the proper channels. That is, at business meetings she may bring forward her pro-

posals or complaints, but she must not establish a reputation as a grumbler and chronic objector. Furthermore she must refrain from discussion in the public rooms of the behavior of members' guests. Not by icy stares, or even the lifting of her eyebrows, should she indicate annoyance or disgust at the demeanor of fellow members and their friends, unless they grossly transgress some of the very sacredest laws of the institution. A club is not made for the joy and the convenience of one person, but for the many, and an amiable member keeps this fact in view when her feelings are inclined to be ruffled. Again, a wise woman discusses nobody with the club servants, nor listens to their tales of strange happenings, nor does she animadvert on the carelessness of the management in the servant's hearing.

When a friend introduced to the club has been guilty of a breach of good manners, when she has left bills unpaid, or taken unwarranted liberties, apologies in person or in writing should be forwarded by her introducer to the officers of the club, or to those members who have suffered from the stranger's want of courtesy. If fellow associates so far forget themselves as to talk irritatingly, whisper, and laugh in the library or writing room, and there is no opportunity for removal out of earshot of the disturbance, an exasperated hissing for silence is not the best way to call the erring ones to order. The servant on duty should be sent to say in low tones to the offenders that their conduct is out of order and a cause of offence to others. Kindly women and truly courteous ones always bow to fellow members whom they meet in shops, at shows, or in the street, if they have had occasion to speak to these persons most formally within the club's precincts. It is also an

evidence of amiable politeness to bow to members with whom no words have been exchanged, but with whom the club and its comforts have so long been shared that the voice and appearance of the fellow associate is as familiar as that of an old friend.

Masculine Guests at Women's Clubs

AT MANY of the ladies' clubs, established of late years, the members have the privilege of entertaining their masculine friends in the drawing, smoking, card, tea, recreation, and dining rooms. In some very splendid club-houses special rooms are set apart for the use of guests, but where so great a luxury is not enjoyed the woman who purposes to entertain her men friends at tea or dinner must learn in advance just the range permitted to strangers. Beyond the boundaries of rooms opened to friends of members she must not allow even her brother or father to advance. A club woman meets every expense of every kind connected with her men guests as scrupulously as she would were she entertaining feminine friends or relations. A woman who purposes to play the hostess to masculine acquaintances at her club does not gather three or more black-coated admirers at her tea or dinner table without the support and company of any other woman, unless one of the gentlemen of her party, or all of them, are near relations. A chaperon is called into service always when a young lady member dines or pours tea for several men friends with whom she claims no relationship whatever.

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